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llowing Works are from the pen of the Rev. MES SMITH, of Cheltenham; and may be stly termed the best of the literary productions that talented writer.

ood Seed for the Lord's Field;

OR,

ORTIONS OF TRUTH FOR ALL PARTIES.

Light for Dark Days.

e Early and The Latter Rain.

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OR,

FOOD FOR THE SOUL.

y *Subjects* for all Seasons.

Soft Showers on the Opening B

OR,

NEW TESTAMENT LESSONS FOR THE YOU

With Questions, Practical Instruction, and an A
priate Hymn to each Lesson.

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priate Hymn to each Lesson.

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HALIFAX :
MILNER AND SOWERBY.
SIMPKIN MARSHALL &C° LONDON

THE

BOOK YOU WILL LIKE;

OR,

SEASONABLE TRUTHS

TO

SUIT ALL PARTIES.

BY JAMES SMITH,

CHELTENHAM;

AUTHOR OF "EARLY AND LATTER RAIN," "BREAD FROM HEAVEN," "GOOD SEED FOR THE LORD'S FIELD," "LIGHT FOR DARK DAYS," "SUNNY SUBJECTS FOR ALL SEASONS," ETC., ETC.

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BIBLIOTHECA BODLEIANA

PREFACE.

FRIEND, I can easily conceive that certain thoughts will rise in your mind, when you read my title. But, be charitable. Don't judge hastily. Read the book through before you decide whether the title is correct or not. One object of a title is to attract attention, another is to induce parties to purchase, and peruse the volume. Now it is probable, if you buy this book, and read it through in a proper spirit, you will be prepared to say, "Well, the whole of its contents are not suited to meet my case, but many things in it does; and what does not suit me will suit some one I know, to whom I will lend it, or recommend it, and therefore the author is right, it is THE BOOK I LIKE."

I have aimed at variety, that so many may be instructed, pleased, and profited. There are some things that will just suit REAL CHRISTIANS, being calculated to comfort, encourage, and stimulate them in the work of the Lord. There are also some things to meet the case of ENQUIRERS, the way of salvation is set forth, doubts are solved, and difficulties are removed out of the way. TO THE *BACKSLIDER* too, som

	PAGE
The Lord is my Shepherd	221
Pleasant Pastures	226
Folly and Fidelity	231
Confidence in the Great Shepherd	236
The Banquet	241
Trust and Triumph	247
The Asylum.....	252
Something of Advantage to You	256
Remember where you are Going...	262
Father! Father! ...	268
On Mixtures	272
Persevere to the End	275
Lost! Lost!.....	278
Don't be Shy	286
A Salve for every Sore	292
Salvation--for whom is it Provided?	298
Keep each other Awake	308
Conditions of a Revival	312
The Aim of Life ...	319
The State of the Unconverted ...	324
Real Conversion ...	331
Indifference to the Claims of Religion	336
The Power of Godliness.....	341
On Serving Christ	345
Chosen to Salvation	352
Called of God	358
A Useful Test.....	368
God is Love.....	371
Let Him be your Fear	374
Despised of God...	378
Safety at night.....	381
The Lord is thy Keeper	383

THE BOOK YOU WILL LIKE.

GREAT, GLORIOUS, AND FREE

THESE words, some few years ago, w
constantly being used to characterise a c
tain country, when some political chan
were effected; and they have been us
since by a party, for political purpos
But no land can be great, glorious, and fr
while superstition reigns in it, and while
is indulged by its inhabitants. Nor can a
party be made great, glorious, and free,
obtaining any civil privileges, or politi
rights. No, no, elevate a party as high
you will; confer on a country all that y
can; yet they will never be great, glorio
and free, except made so by the everlasti
gospel, and by the Spirit of our God. P
truth, and powerful grace alone, are su
cient either for individuals or communiti
to make them great, glorious, and free. I
these three beautiful words may with justi
and in their fullest sense be applied to t
subjects.

...e so great, what evil is so great as hell? But the salvation which is of grace, and which is in Christ Jesus, is a perfect deliverance from sin, and an eternal deliverance from hell. A deliverance which cost God, his own Son; and which cost the Son of God his life. A deliverance which requires the exertion of the power of the Holy Spirit, and which will bring glory to God for ever. Such a deliverance was never exercised, or purposed, or planned, or provided for, or effected, as this. For salvation is a subject, which, as it filled the mind of God from eternity, will fill the mind of all the elect of God, and all the angels of God, to all eternity. It is so great, that no created intellect can fully grasp it, nor can any tongue or pen fully represent it. It is indeed *glorious*

the sun is the glory of creation, so salvation is the glory of grace. It is also *free*. So free, that nothing is freer. It is free in *every* sense. Freely planned by the Father, freely wrought by the Son, and freely applied by the Holy Spirit. It was freely promised, freely provided, and is freely given. It is free, for whosoever will. As it is priceless in its value, and therefore no creature could purchase it; so it is freely presented, without money and without price, and therefore any creature may receive, and possess it. It is set forth in the gospel, and over it is written, "*Whosoever will, may come and take freely.*" Yes, as the most necessary blessings in nature are the most plentiful, and therefore the cheapest, so the greatest, the most glorious provision of grace, is the freest. No conditions are appended, it is only, "Ask, and receive:" "Seek, and find:" "Believe, and be saved." This salvation when received into the heart, and enjoyed in the life, makes its possessor GREAT, GLORIOUS, and FREE. It may be applied,—

Secondly, TO THE CHURCH OF THE LIVING GOD. Even now, in the purpose of the Father, by virtue of the death of the Son, and in consequence of the certain fulfilment of the promises written under the inspiration of the Holy Spirit, the church may be said to be *great, glorious*, and *free*. But the time is coming, and it may soon arrive, when the church will be *great*. Great *in* numbers, for more

are saved than lost. Half the human
die before responsible, and all such
consequently saved. Then there are
"election of grace" from among the J
a vast, an incalculable number. Then t
are those who *came out of great tribula*
martyrs, confessors, and deeply tried c
these form a multitude, which no man
number. And we, who live in days lik
present, cannot be placed in either of
former divisions, and a great multi
from among us will be saved. O what
riads will enjoy in perfect holiness and
piness, the salvation that is in Christ Je
But the Church will not only be grea
numbers, it will be great in dignity, as
Bride, the Lamb's wife; great in pc
reigning as kings and priests; grea
splendour, being glorified with Christ,
as Christ. It will therefore be *glor*
Glorious, as robed in the righteousne
the Son of God. Glorious, as decked
all the graces of the Holy Spirit. Glor
because free from every spot and stai
sin—being without blemish. Glorious
wearing the likeness of the Son of God,
being the image of the moral perfection
the Infinite God. It will also be *free.*
from all sin. Free from all ignorance.
from all disease. Free from all de
Free from every bond, from every fe
Free to do the will of God. Free to
uninterruptedly the presence of God.

to range the celestial country, bathe in the river of God's pleasure, and glorify God in every thought, word, and deed for ever. *Great, glorious, and free* will the Church of Jesus be; first and fairest of all God's creation, and standing highest in Jehovah's infinite and unchangeable love.

Reader, is this salvation yours? Have you felt your need of it? Have you sighed for it? Have you sought it? Have you received it? Do you possess it? Are you saved, and do you know and enjoy it? O what a mercy to be saved, and to be saved with such a salvation. So *great*, so *glorious*, so *free!* Great, and therefore comprehending all blessings! Glorious, being radiant with all the perfections of God! Free, being unfettered by conditions, and presented to the least, the vilest, the most unworthy of mankind! Are you a member of Christ's Church? The Church which he purchased with his own blood? The Church which he has invested with his own righteousness, with the glory which his Father gave him? The Church which is destined to be great, glorious, and free! Great in numbers, in wealth, in dignity! Glorious, in holiness, in happiness, in honours! Free, from all that is painful, degrading, or unpleasant; and free to *all that is* pure, peaceful, and elevating. *Church of* Jesus! Bride of the Lamb *of God! Daughter* of the Infinite! May my *soul be numbered* with thy sons, share

rs, taste thy joys, and participate
fect freedom! O how one longs
rious liberty of the Sons of God!
nticipates appearing with Christ
y! How holy, how happy, how
atisfied we shall be, when we are
ious, and free; and when the body
re belong, the Church of which
mbers, the kingdom in which we
ts, shall fully enjoy, its greatness,
nd its perfect freedom!

saints, who dwell in light,
k with Jesus, clothed in white!
led on that peaceful shore,
ilgrims meet to part no more.

l from sin, and toil, and grief,
as their gate to endless life;
ed cage to let them fly,
ld their happy nest on high.

v they range the heavenly plains,
g their hymns in melting strains;
v their souls begin to prove
ghts and depths of Jesus' love.

FORTY YEARS HENCE.

"WELL, Thomas I have just been thinki
where I shall be forty years hence."
"And you may think, but it is impossib
r you even to guess, in days like these
ur forefathers were pretty stationary, bu
are not likely so be so. We live long,
l do much in a short time."
That's true; everything must be done
xpress now."
Yes, Edward, these are bustling busy
, it's true; making money and losing
y seems to be pretty much the business
day; but it ought not to be. We
not born for time so much as eternity.
ould not be so much taken up with
s heaven."
st like you, Thomas; always serious,
thinking about the winding up of
Well, I dare say you are right,
t with my family, my work, and one
l another, *I seem to have very little*
clination to attend to these things."
sorry to hear you say so; but the
more in the want of inclination
ie want of time. Time would
if there was inclination. It is
hing, Edward, to think of, that

while men admit that they are immort
that they must live for ever, they are oblig
to admit, too, that their attention is prin
pally confined to earth and time; and th
they have no inclination to attend to the c
thing necessary, and secure the salvation
the soul. Just think now, for a minu
what a solemn thing it is, and yet it is
true as it is solemn, that in forty years—y
in forty days—you may be in hell, and be
hell by your own fault; just because you h
no inclination to escape from it, and wo
not give yourself the trouble to seek sal
tion. You believe there is a hell, do y
not, Edward?"

"Well, yes, I suppose there is. I do
know that I ever doubted it. But then,
know, it would not do for us to think m
about such a gloomy subject, as it would
fit us for our work, and we shouldn't be
to enjoy any of the pleasures of life."

"But, Edward, if there is a hell, as
admit, who do you suppose go there?"

"Well, I am sure I can't exactly sa
I suppose *sinners* go there; but you
God is very merciful, and as we poo
have to work very hard to get a li
shouldn't suppose that a merciful Goo
send a poor hard-working man to he
wasn't just everything he ought to be.
ever, if he does, hell must be pre
crowded."

"*Edward,* you admitted just no

› *inclination* to attend to the concerns
r soul: now, if there is a place of pun-
ıt for sinners—and God has told you
is—and if God in a most marvellous
as provided the means of escape from
. informed you of the same—and he
ınd if you treat the whole matter as if
not worth your serious consideration,
'ow that you have no inclination to
e yourself about escaping hell or get-
heaven—and you have said this—can
pect that God, however merciful he
e, will allow you to trifle with him
ınd not punish you?"

'ell, I confess I have not thought
ıbout it; really, I have so much to
of besides, that all such thoughts are
out of my head."

ıt, Edward, the things you think of
fles compared with the salvation of
ıever-dying soul. Thousands perish
ıeglecting the great salvation, and I
aid you are likely to do so. If forty
ıence you should be lifting up your
ı hell, feeling as if you would give a
if you had it for a drop of water to cool
›arched tongue, would it not add to
›rment tenfold to think that you were
just because you had no inclination
› yourself the time or the trouble to
› from such terrible punishments? O
rd! pardon my earnestness, but I feel
; for you; I *do long* for your salvation;

Lord Jesus Christ. If, therefor
should go to hell—which may God ir
forbid—but if you *should* go to hell,
have no one to blame but yoursel
fault will be all your own. God l
pleasure in the death of any sinne
Lord Jesus invites you to come to h
engages to save you if you do. Yc
frequently felt the strivings of th
Spirit, and have resisted him. M
have warned you, and entreated you
to Jesus that you may have eter
But all the reply you make is, '*I h
little time or inclination to attend
things.*' Is it not enough to ma
solemn, and fill one with the deej
most painful feelings for you, see
place yourself in such very serious
stances?"

"Well, Thomas, you have res

would use my poor words to convince you of your danger, and lead you to the Lord Jesus Christ for salvation. I must, most earnestly entreat you to remember that you are an immortal being, that you are a sinner, that no one can save you but Jesus Christ, that Jesus Christ saves none but those who come to him, but he saves all such, and *thus* complains of others: 'YE WILL NOT COME UNTO ME THAT YE MIGHT HAVE LIFE.' If you do not come to Jesus, it is because you will not, or, as you have said, because you have *no inclination to attend to these things.* Consequently, forty years hence you may be suffering the torments of the damned, bitterly regretting the line of conduct you have pursued, and exclaiming in torturing anguish, 'THE HARVEST IS PAST, THE SUMMER IS ENDED, AND I AM NOT SAVED!' Farewell, farewell, Edward; I shall still pray for you, and pray for you more than ever, since I have been permitted to have this conversation with you; and I hope you will pray for yourself. Often as we have met in times past, it is possible that we may meet no more; therefore remember, oh, remember, there is salvation in Jesus for such as you, but if you would obtain and enjoy it, you must seek for it, which if you do you will surely receive it. We must meet at the judgment seat of Christ; may we both find mercy of the Lord in that day."

THE LITTLE IRISH MISSIONARY.

As a gentleman from England was visiting
minister of Christ in Ireland some time ago,
hey one day went out for a walk, and as
hey were walking he saw a ragged Irish lad
oming down the road. "Here comes one
f my missionaries," said the minister.
As the lad drew near, the gentleman saw
hat he had a book under his arm, "Well,
ny lad," said he, "are you a missionary?"
"Yes, your honour." "And what doctrine
lo you teach?" said he.

"'There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains,'—your honour."

"You appear to be very poor," replied he

Reader, this Irish lad was a sound evangelical missionary, for he taught poor Irish sinners that the precious blood of Jesus would cleanse them from all sin. He did not send them to the priest, or the Blessed Virgin, but direct to the Lord Jesus Christ. Nor did he lead them to place any dependence on anything of their own, but on the blood of Christ alone. No matter how black the sinner, the blood of Jesus will make him white as snow. No matter how guilty, for faith in Jesus will bring home to his heart a full pardon and a perfect righteousness. And this poor boy was a happy Christian, for he realized his interest in Christ, his title to the wealth of Christ, and his joint heirship with Christ. He was happy now in what Christ was to him, and he looked forward with joy to a mansion in the skies. Is this your happiness? Are you resting on Christ for acceptance with God? Are you cleansed from your sins by the blood of Christ? Can you lay claim to the unsearchable riches of Christ? Can you rejoice in an inheritance laid up for you in heaven? If so, give all the glory to free grace. But if not, come to the Lord Jesus Christ at once, and all these blessings shall be yours.



GOOD ADVICE.

Two friends were talking, the other day, when one of them quoted a proverb, which I think may be turned to good account; he said, "*Never put off till to-morrow, what can be done to-day.*" This is good advice, whether we apply it to things temporal or to things spiritual. But as the latter are of the greatest moment, let us apply it to them.

We are exhorted, in God's word, to "*seek the Lord, while he may be found.*" This implies that there may come a time, in which the Lord will not be found of us, or listen to us. As it is therefore of the greatest importance that we should find the Lord, be reconciled to him, and obtain the pardon of our sins from him, there is no time for the work like the present time. To-day the Lord invites us to his throne of grace—to-day he promises to receive us graciously to-day we may seek the Lord with a sure hope of finding him,—then "*do not let put off till to-morrow, what we can do to-da* especially as it is said in God's own wo "*Behold, now is* the accepted time; be *now is the day* of salvation." If this *day of salvation,* and I really desire

saved, surely if I am wise, if I am at all in my right senses, I shall seek the salvation of my soul *to-day*.

Again, when the Saviour preached on earth himself, he said to the Jews, "*Repent ye, and believe the gospel.*" The gospel is the good news of pardon, peace, and acceptance with God, for every penitent sinner. To repent, is to think of one's conduct, and of the state of one's heart toward God; to be sorry for one's sins, confessing them before God; and then seeking the pardon of them, with a hearty determination to forsake them.

We ought to be sorry for our sins, and to be sorry for them to-day; we ought to believe the gospel, and believe it to-day; we have now a fine opportunity to do so, and we shall have no excuse if we put it off; "*let us not then put off till to-morrow, what can be done to-day.*" Repentance will be more difficult to-morrow, than it is to-day; there will be more impediments in the way of our believing the gospel to-morrow, than there are to-day; therefore, again we say, "*let us not put off till to-morrow, what we can do to-day.*" To-morrow, we may be frantic with fever—to-morrow, we may be stupified by apoplexy—to-morrow, we may be cold in death—to-morrow, we may be lifting up our eyes in hell, being in torments. To-morrow! Who can tell what may be on the morrow? To-morrow! Who can be sure that he will have an opportunity to seek the

The Lamb is exalted repentance to give
That sin may be hated, while sinners believe;
Contrition is granted, and God justified,
The sinner is humbled, and self is denied.

Repentance flows freely through Calvary's blood,
Produced by the Spirit and goodness of God;
The living possess it, through faith, hope, and lo
And own it a blessing sent down from above.

All born of the Spirit are brought to repent,
Free grace can make adamant hearts to relent
Repentance is granted, God's justice to prove,
Remission is given, and both from his love.

The vilest of sinners forgiveness have found,
For Jesus was humbled that grace might abo
Whoever repents of his sin against God,
Shall surely be pardoned through Calvary's

DANGER AND DELIVERANCE.

"Lord, save me."—MATT. xiv. 30.

PETER was in imminent danger; his mind was filled with distress; his divine Master was near, and he cried from the very depths of his soul, "*Lord, save me.*" His prayer was very short, but it was powerful. It went right to the heart of Jesus, and moved his right arm which caught him, and his tongue which said unto him, "O thou of little faith, wherefore didst thou doubt?" What a mercy for Peter that Jesus was there, that Jesus was touched with the feeling of his infirmities, and that prayer has power with the Omnipotent. There is a similarity between the circumstances of Peter, and every soul that is saved by Sovereign grace. Let us, for a few moments, try to trace it out.

The sinner is IN DANGER, in the greatest possible danger, for he has broken God's law, is under its curse, and cannot possibly be saved, unless its demands are met, and its penalty endured, How can he meet its demands? He is insolvent, and has nothing to pay. How can he endure its penalty, which is to be punished with everlasting

destruction from the presence of the Lord, and the glory of his power? The penalty due to sin is hell. Hell is torment, wrath, despair. Eternal torment! Just and infinite wrath! Never-ending despair! The thought of these things is dreadful; what then must it be to endure them, and endure them for ever, without hope or relaxation or release! Yet, every sinner is exposed to it, and every soul that is quickened by the Spirit, every one who is taught of God, perceives and realizes this. O what a fearful thing to be in danger of hell fire! O how terrible the thought of being shut up in black despair, with devils and damned souls, the refuse of God's sinful creation! Do you wonder that a soul realizing danger, and believing the testimony of God's Word is,

FILLED WITH DISTRESS.—How can immortal soul avoid the deepest distress, believes that it may, at any moment, be to endure the vengeance of eternal fire, sees no way of finally escaping it? this is the case with the quickened sinner long as it is under the law. Oh the weeks ed days and sleepless nights which have passed through while doing in these deep waters! Oh the sighs *perplexity*, and bitter sorrow exp*by many now*, who do not see the *escape opened by the everlasting* Their hearts are heavy as lead,

and groans are deep and bitter. Their days are gloomy, and wearisome nights are appointed to them. They are afraid of God, they dread death, and tremble at the idea of judgment. If a ray of light shines into the mind, it is soon extinguished. If hope springs up, it soon withers and dies again. If they try to harden themselves, and desperately endeavour to drown the future, their strength and courage fails them, and, beginning to sink, they cry out with a loud and exceeding bitter cry, "*Lord, save me!*" What a mercy for the self-despairing sinner that there is—

A SAVIOUR NEAR. Jesus is on the waters; he can control the waves; he can rule the elements. Jesus is within reach of the sinner's cry, and he can save to the very uttermost. His eye is watching the workings of the mind. His ear catches every sigh, groan, and cry. His heart yearns with pity over the poor distressed criminal. His hand is strong enough to grasp him, and his arm long enough to reach him. He only waits until he exhausts his own strength, gives up all hope in his own efforts, and is heartily willing to be saved by him, and by him alone. The Saviour is ready, is willing, is waiting, and as soon as ever the sinner despairs of help from every quarter, and cries to Jesus alone, he will save him. There is, in reality, no cause for his fear, no ground for his distress, because there is a

O sinner, whatever thou hast
ever thou art now, Jesus is wi
thee! Oh sinner wherever th
land of gospel light, or in coun
ed with the horrid gloom of
Jesus is at hand to save thee!
thee, he hears thee, he is waiti
cious unto thee; therefore,
did,—

CRY FROM THE DEPTHS OF
"LORD, SAVE ME!" He that
will hear thee. He that stretc
hand and caught Peter, will str
hand and rescue thee. He that
from sinking into the depths of
save thee from sinking into th
hell. Peter's prayer was but s
was hearty, it was earnest, it wa
directly to the Saviour—it was
Pray thus, and Jesus will soon,
say unto thy soul "I am th

Thy soul is at stake. Cry to Jesus, and an eternal heaven shall be thine; neglect to cry, and hell, an eternal hell, with all its horrors, must be thy portion. Believe on Jesus, and thou art saved. Saved instantly, saved perfectly, and saved for ever! Delay not; there is no time to be lost! Defer not, or it may be too late; thy doom may be fixed for ever. Object not; here is a prayer ready for thee—"*Lord, save me!*" Here is a Saviour ready for thee, Jesus the Son of God. Here is an invitation ready for thee, "*Come unto me.*" Here is a command, not only encouraging, but requiring thee, and rendering the act that brings salvation to thee as much a duty as a privilege, —"*Look unto me, and be ye saved, all ye ends of the earth, for I am God, and there is none else.*" Oh look, look, look to Jesus! Cry, cry, cry mightily to Jesus, and he will save thee.

Well, Reader, have you realized your danger? Have you felt distressed on account of your danger and of your sin, which is the cause of it? Have you perceived that Jesus the almighty Saviour is near to save you? Have you cried unto him, "*Lord, save me?*" Has he stretched forth his gracious hand to save you from the yawning gulf? Are you saved? Saved by Jesus? Saved by grace alone? If so, happy are you. Rejoice and be exceeding glad, and publish it abroad in all the region

round about you. Tell, oh tell to all y
sinners around you what great things J
hath done for you, and how he hath
compassion on you! But, if you are
saved, trifle not, delay not, but make sa
tion, the immediate salvation of the s
the one business of your life. Rest
until you rest in Jesus. Rejoice not, u
you rejoice in Jesus. Take no satisfac
in any thing, until you have peace with G
through our Lord Jesus Christ. O tha
could persuade you to come to Jesus, to
to Jesus, and to obtain the salvation tha
in Jesus, with eternal glory! Oh fo
Seraph's fire, that I may write in flame
you! Oh for an angel's eloquence, tha
may powerfully plead, until I prevail w
you. Rather, oh for the power, unct
and operation of the Holy Spirit, to ina
you, to constrain you, and to win you c
to the Saviour. Blessed Spirit, bring so
to Jesus, bring souls to Jesus, by this p
paper!

Sinners, behold the Lamb of God,
Who takes away our guilt;
Look to his precious, precious blood,
That Jews and Gentiles spilt.

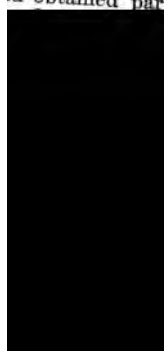
Sinners, to Jesus now draw near,
Invited by by his word;
The chief of sinners need not fear,
"*Behold* the Lamb of God."

THE HAPPY LOSS.

An Irishwoman, a bigotted Roman Catholic, living in Kensington, obstinately refused to receive the visits of the City Missionary, or pay the least attention to any one on religious matters, but the priest. In this state she continued for a long time, but at length the Holy Spirit convinced her of sin, and unfolded to her, her true state and condition in the sight of God. She was now glad to receive a visit from the missionary, who directed her to the cross, where she obtained pardon, found peace, and was filled with joy. After some time, during which she proved the reality of the change which had taken place in her, she was taken ill, and was evidently near to death. The missionary visited her, and found her full of confidence and comfort. He asked her if she had no fears, "*No,*" was her reply, "*I lost all my fears when I found Jesus.*" And this was her experience until she died.

Reader, there is only one place where the sinner can obtain pardon and find peace, and that is at the cross of Jesus. The crucifix will not do. The virgin will not do. Nor will the priest, or sacraments of the church

esus, and *Jesus*
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. Sin! He has
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THE DECEITFULNESS OF SIN.

A DEATH-BED is a great detector. Some time ago, I was called to visit a lovely young woman on her death-bed. She had regularly attended the means of grace, often felt impressed under the word, but never came to a decision. She was suddenly seized with illness, which soon terminated fatally. On that sick bed she saw things very differently to what she had done, and deeply regretted the course she had pursued. Often on her dying pillow was she heard to exclaim, "*Oh the deceitfulness of sin! Oh the deceitfulness of sin!*" She now saw that it had deceived her, and bitterly regretted that she had yielded to its fascinations. Reader! sin is very deceitful. It never appears at first in its true colours, but wears a gay garment to deceive. Beware of it, lest it deceive you. Many have never been undeceived until it was too late; the door of mercy was closed, and they were beyond the reach of help.

JANE JONES was a lively, good-tempered, well-disposed young woman. Her conduct was moral, and she stood well with her employers. She read her Bible, sometimes

was fascinated. She soon gave
her Bible. Then she neglected
ship, and went out visiting on
day. She acquired a fondness f
gay company, for music, for p
word, for all that was frivolous a
in the end she was ruined. S
situation and her character, her
became hardened, she could laug
things, and became a victim to th
ness of sin. One step led on t
until she perished in her own
and became the victim of her
Had she refused to go to the danc
kept to her Bible and the house
she might have lived respected
happy. Young woman! beware
lage dancing-room. It was the ru
Jones, and has been the ruin of
beside.

SAMUEL SMITH.

first he went, paid his money, drank his pint of beer, and returned home. At length he took a pipe of tobacco; then he remained to hear one song; soon he became fond of the society of vain, mirthful, thoughtless young men, and at times could not walk straight when he went home. A craving for strong drink, lively company, and foolish acts was produced, and step by step he was led on until he squandered his property, destroyed his health, and ruined his soul. Disease was generated by his bad habits, his constitution was undermined, and he sank into a premature grave. He was another victim to "*the deceitfulness of sin.*" Young man! avoid the ale-house as you would a pest-house. Join no society or club that holds its meetings there. The benefit of the landlord is the principal thing consulted, and the ruin of thousands has been accelerated thereby. If you take one step in sin, you will be tempted to take another, and another, until you are undone. Yielding to temptation is like breaking down the mill-dam,—the waters will soon become all-powerful, and carry everything before them. If you begin, you cannot stay when you will; for habits are soon formed, but, once formed, are not easily broken off; hence that fearful text of Scripture, "Let the Ethiopian change his skin, and the leopard his spots, then may ye also do good that are accustomed to do *evil.*"

HENRY MAYNE was a kind-hearted, amiable lad, a good son, and a faithful servant. His conscience was tender, his conduct was consistent. His mother was proud of him, and his father used to say, "*there was not a better lad in the town than our Harry.*" He had just turned his eighteenth year when he was coaxed away one day to the races. There he was introduced into company, which proved a snare to him. He became selfish, and his temper was soon soured. He could not bear the restraints of home. He was now too much of a man to be tied to his mother's apron string, nor would he put up with the old man's lectures. If he earned money he had a right to do what he pleased with it, and he would, too. He left home, went to lodge with a fast young man and was soon added to the number of those who are destroyed through "*the deceitfulness of sin.*" Poor Harry! he might have been a respectable young man, a useful member of society, and a happy Christian but sin deceived him, and he died as he lived, one of the dupes of designing men a slave to his passions, and led captive by the devil at his will. Reader! beware of yielding to temptation! Beware, beware, of taking the first step in the road *to ruin!* Seek grace from God in prayer *to enable* you to live godly, righteously *and soberly* in the present world. *Oh keep* eternity in view, for you

for ever in happiness or woe! Your eternal destiny is fixed by the course you pursue in time. There is a strait gate and a narrow way that leads to glory, and comparatively few go in thereat: and there is a wide gate and a broad road that leadeth to destruction, and multitudes, multitudes, go in thereat! Strive, therefore, to enter in at the strait gate, and be sure you enter it by a living faith. It leads to the way of holiness, it conducts to the presence of God. Be not deceived by sin, go not in the way of sinners. Young woman! avoid the dancing-room, it is one of the first steps to ruin. Young man! avoid the club-room at the public-house, and the race-course, for there Satan lies in wait to destroy. And the best way to escape from all the traps and snares that Satan lays for you is to come to Jesus, and be saved from sin and the wrath to come through him.

See, where the God-incarnate stands,
And calls his wand'ring creatures home:
He all day long spreads out his hands,
"Come, weary souls, to Jesus come:
Ye now may hide you in my breast:
Believe, and I will give you rest."

ARE YOU SURE YOU ARE RIGHT?

THE other day, as a lad was leaving a shop, the shopkeeper called after him, "*Are you sure you are right?*" I know not what the subject was to which the worthy man referred, but the inquiry has suggested some very serious thoughts to my mind. Ah, it is of great importance to be right on many points, and to know that we are right; yea, to be *sure* that we are right. Many persons take things for granted which need to be proved; and many fancy they are right without any good evidence. Hence many are unhappy now, and many, it is to be feared, will be lost for ever. Friend, let us not be deceived, let us not be satisfied with slight evidences, but let us make sure that we are right.

THOMAS WILDE has made a profession of religion, and joined himself to a church, and fancies he is all right. But there is much lightness and levity about him. He seems to love carnal amusements, and appears to feel quite at home in the society of the ungodly. The other night he went to the concert, and has been heard pleading in defence of light reading. He thinks, as he says, that we should not needlessly offend the

world, but conform ourselves to their ideas of what a Christian ought to be, as near as we can. That the way to win them is to mix with them, and show that we are not gloomy, or unnecessarily precise. Thomas, Thomas, *Are you sure you are right?* Your Bible tells you to come out from among them, and be separate from them, and not even touch the unclean thing. Your God says, "Love not the world, neither the things that are in the world, for if any man love the world, the love of the Father is not in him." And the Apostle James asks you this question, "Know ye not, that the friendship of the world is enmity with God?" If these portions of God's Word are right, you are wrong, Master Thomas, and it is to be feared that many are wrong beside you, though they fancy that they are right. Are you sure, my friend, that you *possess* real religion, as well as *profess* it? Have you ever had a broken heart for sin? Have you really fled, as a poor lost sinner, to the Saviour? Have you obtained peace with God, through faith in the blood of Jesus? Is Christ formed in your heart the hope of glory? Do you know what union to Christ, and communion with Christ means? Or are you satisfied with a few slight convictions, and a few pleasurable impressions? You *profess* Christ, Thomas, but do you *possess* Christ? Your name is in the church book, but is your name in the Lamb's book of life? ARE YOU SURE

THAT YOU ARE RIGHT? The A
would admonish you to "make
and election sure," or make su
grounds, that you are right; an
as to convince everybody abou
you are right.

SARAH SLATER has just given
in the Sunday-school, for thoug
not like to confess it, she has g
teaching, and would rather take
a nap, or go out to tea, on the
afternoon, than be shut up with
poor children in a Sunday-sc
Very likely she has made out
plausible case to silence, if not
conscience; but, Sarah, *Are y*
you are right? You still profe
servant of Christ. Sunday-schc
is His work, you voluntarily en
professedly out of love to His
you sure you are right in leavin
you glorify Christ more out of
than in it? Can you do more g
fellow-creatures out of the schoo
If not, I am by no means sure t
right in leaving it. It is very
you are quite wrong in doing sc
from pride, from self-love, from
from some carnal motive that yo
drawn; and if so, you are decid
Let me request you seriously
into the matter, closely investig
do not be satisfied with slight

be quite sure that you are right. The thing will not end where it is, you know, for "every one of us shall give account of himself to God:" and as things often look very different, when viewed from a sick bed, or a dying pillow, to what they do in health; so it is very probable that they will look very different to what they do now, when we stand before the judgment seat of Christ. If you should win but one of those girls for Jesus, she would be a star in your crown for ever, and you would eternally rejoice in her salvation by your means. But leaving the school, and giving up your proper work, you may perhaps live a useless life on earth; and if saved, wear a starless crown in heaven. SARAH, "ARE YOU SURE THAT YOU ARE RIGHT?"

TITUS THOMSON fancies himself called to the ministry, feels persuaded that he has a very useful gift, and is about to give up his worldly occupation as soon as ever he can get a call to a small church. True, he has never been very useful when preaching in the villages, but the villagers around where Titus lives are very dull, and cannot appreciate his talents. He has heard of many who have succeeded who have less talent than himself, and he has no doubt at all, but if he can only get an introduction to the regular ministry, he shall do well. *Titus*, —"*Are you sure that you are right?*" Is it the love of Christ that constrains thee?

and that his grace is sufficient for
Yea, does not the Lord assure you th
things work together for your good?
are you not warranted to draw the c
sion which Paul did, "He that spare
his own Son, but delivered him up f
all, how shall he not with him also
give us all things?" Daniel, Daniel,
doubts are groundless, your fears ha
foundation, your gloom is no credit
ligion, and what you fancy to be humi
but secret unbelief. You ought to be
after what Christ has done for you.
ought to rejoice, seeing the great
God has promised you. You ought a
always to be hopeful, after all the
which the Lord has shown you. L
then once more put the question to yo
whenever tempted to droop, despon
doubt, fancy you hear the Lord himse
ing to you, "DANIEL, ARE YOU SURE
YOU ARE RIGHT?"

JONATHAN GREENAWAY has listen
the reasoning of infidels, doubts the t
God's Word, and has given up attend
God's house. He has become wiser
own conceit than seven men that can re
reason. He is not to be frightened b
about hell-fire, not he. He is not to
barred from taking his pleasure on a S
any more than on a week day. He
patience with so much religion. In
does not believe in what is common

religion at all. It is all very well for persons to preach, they make a pretty good living of it, and lots of others, he is persuaded, are only religious for what they can get. He has been held in leading-strings long enough, but he does not intend to be held so any longer. He will manfully assert his independence, and act just according to his own will. Jonathan, "*Are you sure that you are right?*" Some of the wisest, the best, and most learned men have believed the Bible, and have acted upon it. Some of the poorest, most tried, and most illiterate of men have believed the Bible, and have been made holy and happy by it. Yes, the Bible has stood the test of ages, it has been examined by the greatest minds, and has been proved to be true by some of all classes, under all circumstances. Martyrs have bled for it. Sufferers have rejoiced in it. The dying have triumphed over death by believing it. It has had in all ages a host of witnesses who could attest its truth, The learned have written out the external evidences of its authenticity and inspiration, and the unlearned, but godly Christian, has ever carried the internal evidence of its truth, purity, and power in his heart. It is worth your while, friend, to think again before you reject the Bible, discard the Saviour entirely, and render your salvation impossible. These are very awful words, which you may yet prove to be true, "He

HAN, "[illegible]
GHT?"

SUSAN BROWN says she does no
be a mope, she is for a short li
lerry one. Give her a good da
olly party, or a lively song, to
are away, and you may keep re
ourself. She has no idea of youn
naking mopes of themselves, and l
he pleasures of life. Religion ma
be all very well for the old folks,
don't like to see them have too m
No, no, the best thing she knows
and be jolly. *Susan, "Are you
you are right?"* Many have die
age, and you may die soon, sudde
if you should, death will remove
this world, but where will it
There is a dreadful hell, and the
rious heaven, and to one of these
[illegible] Into heaven it

r ever in hell, because you knew not the me of your visitation on earth. One pas-ge of Scripture just meets your case; it is ldressed to young men, but is just as ap-licable to young women, "Rejoice, O oung man, in thy youth; and let thy heart heer thee in the days of thy youth: and alk in the ways of thine heart, and in the ght of thine eyes: BUT KNOW THOU, THAT OR ALL THESE THINGS GOD WILL BRING HEE INTO JUDGMENT." Eccles xi. 9. Then ou must say why you preferred dancing to raying; singing foolish songs to praising od your Maker; and preferred the plea-ures of sin, which are but for a season, to ie joys of heaven, which are for ever and ver. How will you be able to face the od whom you have so insulted? How in you stand before the Saviour whom you ave so despised? How will you bear to be ixed up with devils and lost souls, and hear ie Lord Jesus say to you and them, "De-art from me ye cursed into everlasting fire, repared for the devil and his angels?" USAN BROWN, SUSAN BROWN, ARE YOU URE THAT YOU ARE RIGHT?" Look into the natter at once, for it is quite time, and if pon examination you conclude that you are ight, then by all means go on in your pre-ent course; *but if* upon investigation, you *iscover that you are* wrong, then "Seek ye e *Lord while he* may be found, and call ye *n him while he is* near, forsake, O forsak

you are wrong, you m
take; but by and by,
The door will be shut.
able no more. The ac
over. The angel will d
and swear by the everli
shall be time no longer.
vast, never-ending ete
one's lot will be fixed,
The wicked will be turn
righteous will go into l
believers will find theme
the sinner will find hime
make sure work, make s
for ever! for ever!

"I WON'T BE FORCED."

WELL, John, were you hearing the gos-
yesterday ?"

No, I work hard all the week, and I like
njoy myself a bit on the Sunday."

Enjoy yourself ; but do you think there
o enjoyment in religion ?"

I don't know, I never found any, and I
e no mind to try. I like to have my
rty."

Liberty, John ; but don't you know that
God who made you placed you under a
, and that you are bound to obey that
? Now, that law requires you to love
d, to worship Him, and to please Him in
rything you do."

Well, if it does, I am sure I have never
ubled myself much about it, nor do I feel
posed to do so."

This is a very sad confession, John, nor
you possibly justify such conduct. You
nowledge by what you say, that your
ole life has been a life of sin, and God's
d says, "*the soul that sinneth it shall*
." Not only shall the body die, but the
l shall die. That is, it shall be separated
n God, excluded from heaven, and be
t up in hell with devils and damned
ls."

sinners, that so he ma
when they apply to
And not only so, but
to inform such sinners
ready to forgive, and
and if you believe his
beloved Son has done,
pardon, your sins will
soul saved. Now tell
great love in God, not
he may spare you ; and
to you, who cared noth
ing you a pardon and ev
ought you not very gla
message, and apply for
diately ?"

"I see what you are
FORCED against my will,
I think it right to be re
if I don't think it right,
myself"

You say you will not be forced, and depend upon it God won't force you; if he save you, he will save you as a man, and not as a brute beast. You must see your lost state as a sinner, and believe in God's love to sinners, and doing so, come to the Lord Jesus in simple faith, and be saved by him. If you do not, there is but one alternative, you must be lost, and lost for ever. O, John, hell is a dreadful place, to be damned is a terrible doom, and then it is *for ever!* Yes, the worm that torments you, will never die; and the fire that punishes you, will never be quenched. Oh, that I could convince you of your danger, lead you to Jesus, and see you happy in his salvation!"

"Your wishes are all very good, and I have no doubt you mean well, but I must act for myself, I don't intend to be frightened, *nor do I intend to be forced;* so good bye."

"Good bye, John; I am glad I have spoken to you, I shall now pray for you, nor do I despair of seeing you a humble, happy Christian yet."

"I WON'T BE PERSUADED."

"Good morning, Sampson, I am come
ask a favour of you; will you go to chap
with me to-day?"

"Go to chapel with you! why should
go to to chapel with you? or why do y
wish me to do so?"

"Because I feel a concern for the salv
tion of your soul. I wish to see you sav
in the Lord, with an everlasting salvation.

"I don't see why you should troub
yourself about me, it can make no differen
to you whether I go to chapel or no."

"Well, Sampson, there are many reaso
why I should be anxious about you. I ha
known you for some years, but am afraid
have not done my duty to you. You kno
God's law says, 'Thou shalt love thy neig
bour as thyself.' Now my first concern f
myself is, that I may be saved; and if I a
to love you as myself, I ought to be just
much concerned for your salvation as I a
for my own. But I am convinced that th
has not been the case, and therefore, afte
had prayed for you this morning, I made
my mind to come and ask you to do m
favour to go with me to chapel to-day."

"*You have got* a strange notion into

head, James, and you may mean very well, but I think that every one should be left to act for himself in such matters. I don't like people being persuaded into anything. I like to see people act independently, like men, and I mean to act so myself. *I won't be persuaded by anybody.*"

"Well, I wish you to act independently, and for yourself, and you may do so, by granting me the favour I ask you."

"To tell you the truth, I don't feel at all inclined to go to chapel, or to church either; if other people like to go, let them: as for me, I think I am quite as well away. I have no fear at all about the future; I can leave all that very quietly. I'm not for meeting trouble half-way, it will be quite time enough to think about death, when I see death coming."

"Oh, Sampson, I am sorry to hear you talk so, you know how many are cut down suddenly, as in a moment. Bill Wills, the other day, you know, was well in the morning, and was a corpse at night. Now this may be the case with you; and if it should, you are not prepared for heaven, and unless you are, you can never enter there; and if you do not go to heaven, there is but one alternative, and that is a very dreadful one, you must go to hell. Hell, you know, is God's prison, where all his enemies are confined. It is the place of punishment, where every one suffers the just desert of his

crimes. It is a place horrible beyond d
cription, beyond conception; and how dre
ful it must be go to hell out of mere obs
nacy, just because a man will not be p
suaded to 'seek the Lord while he may
found, and call upon him while he is nea
God never sends a man to hell out of choi
but from necessity, for his own words a
'As I live, saith the Lord God, I have
pleasure in the death of the wicked; b
that the wicked turn from his way and li
Turn ye, turn ye, from your evil ways, f
why will ye die?' What a striking questi
is this! If you, my dear neighbour, li
neglecting God, profaning the Sabbath, a
walking in your own ways, gratifying on
your own passions and propensities, y
must die, die eternally; that is, suffer Goc
just wrath, or the punishment due to y
for your sins. But God asks you, '*W*
will you die?' Why do you choose to di
Why prefer death to life, damnation to s
vation, hell to heaven? Why? No
Sampson, can you tell the Lord why? C
you give him any satisfactory reason f
your conduct?"

"James, it is no use your talking to m
I'm not going to be frightened by what y
say about hell, for I don't believe that
merciful God will ever punish a man as yc
say for just enjoying himself after his wee
labour, and because he don't shut him
up in one of your chapels, singing hy

and saying prayers. So you may just as well leave off, and save yourself the trouble of trying to either coax or terrify me into your way of thinking, for *I don't intend to be persuaded by anybody*, I shall just follow my own inclination."

"Oh, Sampson, Sampson, it grieves me to the heart to hear you talk so. Either God must punish sinners, as he has said he will in his word, or else he must cease to be the God of truth. By what you say, you make God a liar, and that is very dreadful. His word is too plain to be misunderstood, and too solemn to be trifled with. What can be plainer than this, 'Without holiness, no man shall see the Lord?' That is, see him with pleasure, and enjoy his society for ever. Or this, 'Except a man be born again, he cannot see the kingdom of God?' Or this, 'He that believeth, and is baptized, shall be saved; and he that believeth not, shall be damned.' Let me then beseech you to consider, and prepare an answer to that solemn question, 'How shall we escape, if we neglect so great salvation?' How, Sampson, can you escape the just punishment of your sins? Think, dear friend, think of God's love, for it is wonderful; 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' God sent his Son to obey the law, suffer for sin, and die for sinners, that they



confidence in hi
what Jesus has done
to save sinners, and y
prefer what you yours
greatest of all risks, to
ments of hell for eve
yourself to God, and se
faith in his beloved So

"Well, James, you s
I dare say you mean it
I am not to be persuade
fess, I can't help approv
believing as you do, for
ly, that I have not belie
gious people believed yo
if you were persuaded
your ministers say, and t
were really going to such
you say hell is, you coul
you have always done on
and church and

y saw our houses on fire they would
nd help us to put the fire out, or if
saw us in danger of death they would
› do something to save us; but they
nd to believe we are going to hell, and
ıell burns with fire and brimstone for
and that once there we can never get
ınd yet they talk to us about all sorts
ings, but never say one word to us
; saving our souls from this terrible
. Now, I have reasoned thus, either
don't believe what they say, or else
must be the most hardened and unfeel-
rretches in the universe; now as I
believe that they are such cruel, hard-
and unfeeling people as this supposes,
ɜt conclude that, with all their talk,
don't really believe what their Bible
es, and what their ministers say. And
hen one comes to think of it, it puts
into a very awkward position either
for if they do believe what they say
t sin, and hell, and our danger, they
act differently, and if they have a
t of kindness in their hearts, try and
us from such a dreadful doom. And,
ıe other hand, if they do not believe
they profess, they cannot be honest,
to say the least, there must be a wonder-
leal of hypocrisy among them. Now,
es, I honestly tell you that these are
things that have stumbled me more
. anything, and until I can see profes-

sors act differently, *I shan't be persua go with you to chapel, or to believe wha sort of folks say.*"

"I must confess, Sampson, that th too much truth in your representation we professed Christians are verily g yet that does not alter the case, you w be judged by what professors do, or l cused because professors do wrong. says, '*The word that I have spoken judge him in that day.*' You will be j by what Jesus says, and his word is pu your hands, you can read it, and ho others act, *you ought to believe it, and according to it;* and we want a numl honest, upright, fearless men convert God, who will believe all the Scri say, and act out, not only their convic but their professions. This would professors into a more consistent cou conduct, and make a deep impression such men as you. Now, it was ju conviction, that I had acted wrong t you, that brought me to see you this ing, and to invite you to go with me t pel. I do not, I cannot justify myself fellow-professors; but condemning will not justify you. But I must now you, or I shall not go to chapel myse I shall leave you deeply impressed by *you have said*; and I hope you will *pressed by* some things that I ha

more let me ask, 'Will you go with
"

To, and once more let me say, that till your religious people act differently, *I ot be persuaded*, for if I am wrong in as I do, I am sure that they are quite ong in acting as they do. But as I re you came to me in kindness, I thank and though *I won't be persuaded*, I you well, and say, Good morning."

May I resolve with all my heart,
With all my powers, to serve the Lord;
Nor from his precepts e'er depart,
Whose service is a rich reward.

O be his service all my joy,
Around let my example shine,
Till others love the bless'd employ
And join in labours so divine.

Be this the purpose of my soul,
My solemn, my determin'd choice,
To yield to his supreme control,
And in his kind commands rejoice.

O may I never faint or tire,
Nor wand'ring leave his sacred ways!
Great God! accept my soul's desire,
And give me strength to live thy praise.

RESERVED UNTO JUDGMEI

"How is it," said Felix Thornbury, ' some men go on in sin year after yea yet they prosper in almost all they Several reasons may be given, but solemn portion of the Scripture com my mind, which may account for it. said of some sinners, that they are "re ed unto judgment," 2 Peter ii. 4. Lord lets them alone now, and allows to have their own way, intending to with them by-and-bye. He has spok them in his word, and they will not He aroused their consciences, but they ed them to sleep again. He did onc obstacles in their way by his provid but they broke through all bounds were determined to have their own and now the Lord seems to say, " *your own way, and we will settle the ac by-and-bye.*" No state can be more gerous than this, hence said the Psal " Surely thou didst set them in sli places; thou castedst them down int *struction.* How are they brought in *solation as in* a moment, they are *consumed with* terrors. As a dream

h; so, oh Lord, when thou
.ou shalt despise their image.
3, 20.
l unto Judgment," what a solemn
That a prospect at the end of a
thoughtless life. To have to
re the judgment seat of Christ
give an account of all that
ne, said, and thought through
o assign a reason for all our
ords, and actions. "Every one
ive account of himself to God."
ınt can we give, many of us?
ve justify our conduct, in one
a thousand? How can we clear
The judge will know all. Our
ill be so strong, that we shall
ll. Our consciences will be as
ousand witnesses, bearing testi-
st us, if we die in sin. Our sen-
e just, so that we shall have our
ied for ever; and our punish-
e in exact proportion, to the na-
er, and desert of our crimes.
it sentence will be dreadful, for
se the punishment will be eter-
ing gone on sinning to the end,
will have become so fixed, that
on sinning for ever. Punish-
never purify. God will never
ie sentence will never be rescind-
ferings will never be mitigated.
our has declared, "There their

all fear about the future? ting away from you all s and making up your mind things while you can? If before you one portion of (Word, especially addressed "Rejoice, oh, young man and let thy heart cheer th thy youth, and walk in t heart, and in the sight of *know thou, that for all thes bring thee into judgment.*" is no escaping the judgment his word, that he will brin ment. In that judgment the sinner will be exposed, will be published. The will be opened and exhib will his cheeks burn with his heart quake with terr

ıe way of salvation is open, for you may ɜcape, you may obtain pardon, you may ren be justified before God, and by God, ' you believe on the Lord Jesus Christ. [is blood will blot out every letter that is gainst you in God's book. His blood will emove every stain from your conscience. [is blood will silence every accuser that ıay rise up against you. His blood will ive you peace now, and boldness in the day f doom. O, believe, believe in Jesus, at nce! Believe that he came into the world o save sinners. Believe that he has done ll that is necessary to save sinners from the rath to come. Believe that he is both ɔle and willing to save you. Believe, and ı to him, cry to him, cast yourself on him, d you shall be saved by him; then, in- ad of being "*reserved to judgment*," you l be "kept by the power of God through h unto eternal salvation."

'hou judge of quick and dead,
Before whose bar severe:
'ith holy joy, or guilty dread,
We all shall soon appear:
Our caution'd souls prepare
For that tremendous day;
d fill us now with watchful care,
And stir us up to pray.

How much depends upon the right u
the senses, and bodily organs. The
inlets of pleasure or pain, and intr
good or evil continually. The eye f
stance, how much depends upon the
use of the eye. What a source of ple
is sight, and yet what an instrume
temptation. What passions have not
kindled—what feelings have not
awakened, by the eye. Well might
make a covenant with his eyes; and J
offer the prayer, "Turn away mine
from beholding vanity;" and Solomon
the direction, "Let thine eyes look
on, and thine eyelids straight before t

Ruin was introduced into the world
a look, by the eye—"And when the w
saw that the tree was good for food, and
it was pleasant to the *eyes*, and a tree
desired to make one wise, she took o
fruit thereof and did eat, and gave also
her husband with her, and he did
She looked, she lusted, she took, ar
brought ruin on herself, her husband
all her unborn posterity. The beau
therefore, may be more dangerous th
deformed; and the pleasant, than th

an suggested, she yielded; the bait took,
she was in the snare. That *one look*,
t a world of misery it introduced. To
much pain, suffering, sorrow, and woe,
it the forerunner? How happy was she
hour, how miserable the next; how
in the morning, how polluted at night;
all originated with that look. Let us
efore seek grace to use our eyes aright,
we also fall into temptation and a snare,
many hurtful lusts and passions, which
n men in destruction and perdition.
uin was introduced into a family by a
, by the eye;—"And Lot lifted up his
, and beheld all the plain of Jordan,
it was well watered every where, before
ord destroyed Sodom and Gomorrah,
as the garden of the Lord, like the
of Egypt, as thou comest unto Zoar.
Lot *chose* him all the plain of Jordan;
t journeyed east." He judged after
ht of his eyes, and does not appear to
ked counsel of God. For the sake
th he pitched toward Sodom, and
ds removed into Sodom, where part
mily remained, and was destroyed
city, and the rest contracted such
, that they were a disgrace to him
ame out. All this was the effect
he trusted to his eyes, he judged
ance, he preferred temporals to
and, oh, the mischief and misery
d therefrom! Let us learn by

the sad experience of Lot, never to set the heart on wealth; and to beware of being fascinated by the well watered plains. Alas! how many have followed his example, and with similar results. Lot's eyes misled his heart, and his heart made a wrong use of his eye; let us not therefore trust to either the eye or the heart, but say to our Heavenly Father, with childlike simplicity and sincerity, "Thou shalt choose our inheritance for us."

Another family was ruined, and a whole people thrown into confusion, disorder, and distress, by a look, by the eye;—"Achan, answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done. When I *saw* among the spoils, a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them, and behold they are hid in the earth in the midst of my tent, and the silver under it." I *saw*, I *coveted*, I *took*. The temptation was presented, the eye admired, the heart coveted, the hand took, and then it could not be enjoyed, but must be hid in the earth, in the midst of the tent. Oh, the folly of sin! But God was displeased, the enemy prevailed, the army was conquered, and the whole *community* was thrown into distress. All *this mischief*, all this misery, by a look. *And thus* Achan, and his family were de-

troyed, and it is recorded for our instruc-
ion. "This man perished not alone in his
niquity." No, the whole family sympa-
hized in the sin, and the whole family must
hare in the punishment. Oh, how import-
nt it is, that we use our eyes aright!
low suitable, how exactly to the point,
ie prayer we were taught when we were
ibes,

"Guard my heart, O God of heaven,
Lest I covet what's not mine;
Lest I take a thing not given,
Guard my heart, and hands from sin."

n the other hand, the greatest blessings
e represented as being obtained by a look
the eye;—When Israel sinned, near the
id of Edom, the Lord sent fiery serpents
iong them, and the people were bitten,
d many of the people died. "And the
rd said unto Moses, Make thee a fiery
pent and set it upon a pole; and it shall
me to pass, that every one that is bitten,
ien *he looketh* upon it shall live. And
oses made a serpent of brass, and put it
on a pole, and it came to pass, that if a
pent had bitten any man, when he *beheld*
serpent of brass, he lived." Here was
d's ordinance of salvation for Israel.
ie command was, "Look, and live." And
ery one *that looked, lived.*" No matter
w *badly he was bitten*, how much he had
ered, or how near he was to death, as
as he looked on the serpent of brass



ness, even so must t
up; that whosoever
not perish, but have
God so loved the wo
only begotten Son, t
eth in him should not
lasting life." The
only to look to the b
we have only to look
they looked on the se
ed, and as soon as we
are saved with an
Every one that looke
that believeth is saved
ing, was required in
nothing but believing
to salvation. The se
above the camp, the te
that would obstruct th
Jesus be lifted up a

recious words of Jesus, recorded by th
rophet, "Look unto me, and be ye saved,
l the ends of the earth; for I am God,
ıd there is none else?" He is able to save
› the uttermost, no matter where people
ve, or what people are, Jesus is able to
ıve them, he is willing; nor merely will-
ıg, but he wishes to save them. If he did
ot, why call to them thus? Why bring it
own to this, "Look, and be saved?" As
look led Eve to take the forbidden fruit; as
look led Lot to fix upon the plain of
odom for his residence; and as a look
d Achan to covet and take the wedge of
old, and so ruin was brought on the world,
e family, and the man; just so, looking
Jesus brings salvation and all its attend-
t blessings into our possession. Here
no hard conditions, no difficult duties,
simply, "Look and live, look and live."
l as in the days of old the look brought
f in trouble and distress, so that it is
ten, "they looked unto him and were
ened; and their faces were not asham-
just so now, looking to Jesus removes
ıess from the mind, guilt from the con-
:e, and the burden from the soul.
then to Jesus only, to Jesus always,
ıus for all. The more you look to
the more peaceful and happy will
r life; and looking to Jesus, peace-
l happy will be your death. Re-
:, much depends on a look, for the

eye affecteth the heart, and the hea
eth the life; as therefore you wou
your life correct, keep your heart
diligence; and as you would ha
heart healthy and holy, learn to
good use of your eyes. He that
eyes of his body aright, will esca
evils; but he that uses the eyes of
aright, will escape more.

Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience pe
Or wash away the stain.

But Christ, the heav'nly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they!

My faith would lay its hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin.

My soul looks back to see
The burdens thou didst bear
When hanging on th' accursed tree
And hopes her guilt was there.

DO YOU MEAN IT?

)METIME ago, I heard two friends in con-
rsation, and the one was expressing strong
fection for the other, at length the other
plied with deep emotion, "Do YOU MEAN
?" Ah, thought I, nothing will do I see
at sincerity. It is not enough to talk
out love, the question is, "*Do you mean
?*" Lip love is of small value, no wise
an esteems it. When a profession of love
made, the spirit is observed, and the con-
uct watched, to see if the spirit and con-
uct agree with the tongue. Sincere love
valuable, but love in talk only, is of small
portance. Whenever I hear persons
rofessing attachment, I will henceforth
ink of the question, "*Do you mean it?*"
But my thoughts ran further than this. I
ought if man may put such a question to
s fellow man, how much more, may the
ord Jesus put the question to us all. We
ten sing,—

"Jesus, I love thy charming name,
'Tis music to my ear;
Fain would I sound it out so loud,
That earth and heaven should hear."

Do we mean it? Then we shall take
ery opportunity to speak of Jesus. We

...ected, and try to eng
work. Nor will our con
cold or formal, but there
citement about us, like th
music; like that felt when w
we have greatly enjoyed, or
we are deeply and intens
Yes, yes, if the name of Jes
to the ear; and if we heartily d
and heaven may hear it, we
it, and speak as if we meant e
Now, if we often sing, or re
and yet seldom or never spe
recommend him to others, an
love, may he not well ask, as
"DO YOU MEAN IT?"

Again we say,

"Yes, thou art precious to
My transport and my tr
Jewels to thee are gaudy t
And gold is sordid dust."

.is is one of our favourite hymns. O
ed, how much pretence there is about
How much more we often say than we
and how often we feel more than we
dy in practice. When gold is pre-
l to the word of Jesus, to the ordi-
s of Jesus, to private fellowship and
union with Jesus, is there not some
n to doubt, if we do not, at least for
me, prefer gold to Jesus! When the
is more given to the getting of gold,
preserving and improving our pro-
, than to honouring, and making known
ord Jesus, through the week, if on the
s day we sing this beautiful hymn,
not the Saviour point with his finger
r conduct in the week, and ask, "Do
EAN IT?"
ce more we sing,—

"I'll speak the honours of thy name,
With my last labouring breath;
Then speechless clasp thee in my arms,
The antidote of death."

is likely? If we do not speak of Jesus,
we can speak with ease and freedom,
ikely that we shall make an effort to
: of him, when the effort gives us great
? Oh, if we do, may not our Lord well
o us, "Why did you not speak of me,
i you were in health and strength? I
you plenty of opportunities, and you
l speak freely and fluently, on almost
other subject, why did you not speak of

me then? You said, you wished heave
earth to hear my name—you said I w
more precious to you than jewels o
gold—that I was your transport and
trust—but you could talk of gold
jewels, much more freely and frequ
than you did of me; and if on any occ
I was spoken of by you, few would su
from your manner or expressions, that
your transport and your trust."

Beloved, are we not verily guilty?
we not confess that we have been false
inconsistent? When we make our wa
professions of love and attachment, ha
our Saviour much cause to ask, "Do
MEAN IT?" Well, perhaps we do mean
the time, but our feelings, like Ephr
goodness, are as the morning cloud
early dew, soon dried up and gone.
that it should be so! But so it is.
viour, send, we beseech thee, the Spi
love into our hearts, that we may love
with a pure heart fervently; and enab
so to speak of thee to all about us, a
to act in the world, in the family, and i
church, that all may be convinced th
do love thee indeed and in truth.
Spirit, direct our hearts into the lo
Jesus, and shed abroad his love in
hearts, that we may love him with a
powers; and let our words and work
that he is to us, the chiefest amon
thousand, and the altogether lovely!

ove Jesus really and truly, deeply and abitually; and to show our love to him, y speaking and writing of him, by dedi-ating ourselves to him, and by daily acting or him, in all the ranks of life!

Come, let me love! or is my mind
Harden'd to stone, or froze to ice?
I see the blessed fair one bend,
And stoop t' embrace me from the skies.

Oh! 'tis a thought would melt a rock,
And make a heart of iron move,
That those sweet lips, that heavenly look,
Should seek and wish a mortal love!

I was a traitor doom'd to fire,
Bound to sustain eternal pains;
He flew on wings of strong desire,
Assum'd my guilt, and took my chains!

Infinite grace! almighty charms!—
Stand in amaze, ye rolling skies!
JESUS, the God, extends his arms—
Hangs on a cross of love, and dies.

Did pity ever stoop so low,
Dress'd in divinity and blood?
Was ever rebel courted so,
In groans of an expiring GOD?

Again he lives! and spreads his hands—
Hands that were nail'd to torturing smart;
By these dear wounds! says he, and stands,
And prays to clasp me to his heart.

Sure I must love; or are my ears
Still deaf, nor will my passions move?
Lord! melt *this flinty* heart to tears;—
This heart shall yield to death or love.

HOW SHALL WE ESCAPE

A POINTED question often makes a d
pression. It is likely to fix in the m
and catechise the soul. Therefore w
many short and pointed questions, on
ent subjects, and to different par
God's most holy word. The questi
now propose, is employed by the i
ants of Palestine, according to the p
Isaiah, in the Old Testament, refer
the destruction by the Assyrians; s
the Apostle Paul in the New, refer
the consequences of neglecting God's
salvation. We may profitably em
for our edification, without confinin
selves to either of these subjects.
rather apply it to several subjects, a
deavour to obtain answers that will
ly to profit our souls.

How shall we escape the desert o
Sin deserves to be punished. Sin de
punishment at the hand of God. If
not punished, what is the use of the
What becomes of God's justice?
is the veracity of God's word? If c
is not punished, how can we account
punishment of the sin *of devils*, or ho

preparing hell for their dismal
l abode? Now we have sinned,
not deny it. We have sinned,
ngels, and devils know it. We
l, and the law threatens us with
nent of death for it. *How then*
ape from death, eternal death?
cepting of Jesus as our Surety,
:o answer for us. Only by agree-
sus shall be our Substitute, to
ıalty for us. Jesus, as a Surety,
e debt contracted. Jesus, as a
has endured the penalty exact-
as a Sacrifice, has made a full
te atonement for sin, by his death.
ıatter stands according to God's
the matter is revealed in the
gospel. And, now, the good
ı God sends us is, that he will
ɜ account of *every believer*, the
that Jesus Christ has done and
So that whosoever believeth in
terested in, and entitled to, the
l that Jesus did and suffered, as
tute of his people. The way,
:o escape the desert of sin, is to
l's message of mercy, acknow-
guilt and desert, accept of
ıod of salvation, and rely alone
rd Jesus Christ. And relying
hrist, not on desires, or feelings,
r doings of any kind; but rely-
us alone, he stands before God as

our representative, and is accepted as our Substitute and Surety. This being the case, our entire debt is paid, the punishment due to our sins has been borne, God has received full satisfaction for all we have done amiss, and therefore we are acquitted from all charges, are pronounced just by God himself, and are invested with everlasting life. Thus we are saved by grace, through faith, and that not of ourselves, it is the gift of God. All that is necessary then, in order to escape from the desert of sin, is simple faith in Jesus. "He that believeth and is baptized, shall be saved." "He that believeth, hath everlasting life."

How shall we escape from the distress occasioned by the conviction of sin? By receiving the gospel with a simple, childlike faith. By looking to Jesus, as having suffered for sin, and made a full atonement for it; and trusting to his blood and obedience alone, for pardon and peace with God. And the moment we renounce every other dependence, and look away from every other object and subject, and place our entire reliance on Jesus, our distress will subside, our doubts and fears will depart, and peace and joy in believing will be felt. It is faith in Christ that calms the soul, eases the heart, and purifies the conscience. Before faith in Jesus, the mists of superstition, and the clouds of gloom fly away; and then the

Sun of righteousness shines forth, with healing in his beams.

How shall we escape the harassing doubts suggested, and the violent temptations presented by Satan? Just in the same way. Christ crucified is the power of God, and the wisdom of God. Christ crucified is the object of our faith, and the weapon by which to conquer every foe. By looking to Jesus, by turning from every thing to Jesus, Satan's suggestions lose their power, and the doubts awakened by them die away. By presenting Christ crucified to Satan, his fiery darts are quenched, his temptations lose their force, and he soon quits the field. Only as we have to do with Jesus, carry every thing to Jesus, and make him our Alpha and Omega, our first and last, our all in all, can we conquer Satan, live above the world, maintain peace of conscience, exercise confidence in God, or be holy and happy Christians.

How shall we escape the doom of the slothful servant? He had one talent. He had an opportunity to employ it. He was too idle and too self-indulgent, to make use of it. He preserved it wrapped up in a napkin. He received false suggestions, he believed unscriptural doctrines, or perverted true ones, he indulged in wrong thoughts of God, and wasted his time in folly. When called to an account, he but accused his Master, and being adjudged wicked and

slothful, was condemned to be cast in
er darkness, where there is weepin
wailing, and gnashing of teeth. He
professor, just as we are. He was
church as we are. He passed muster
his fellow servants as we do. He was n
demned or punished until his Lord
His history speaks to us. It says
diligent, that ye may be found of
peace, without spot and blameless.'
way to escape a doom so sad, so aw
irreparable; is, while we depend on
and on his finished work alone, for
ance with God, to employ every tale
embrace every opportunity, to work
glory of God, and our Saviour's l
To lay out our talent, instead of la
up. To lay it out in the pulpit,
school; in the widow's cottage, or
valid's sick room; in the streets and
of the city, or in the high ways and l
In a word, to be always doing som
for God, and for men for God's sake.
when the Master comes, finding us b
his harvest field, he will say, "Call
bourers, and give them their hire."
part of that hire will be found thus c
sed, "Enter thou into the joy c
Lord."

Beloved, *let us look to Jesus.* As
prophet, and seek his teaching—as
priest, and rest upon his atonement
as to our King, and submit to his mil



nerciful government. *Let us live for Jesus.* Having bought us with his blood, he has a right to expect our service. Nor can we be happy, or answer the end of our spiritual existence, but as we live for him, who died for us and rose again. *Let us labour for souls.* Labour to win them for Jesus, to lead them to Jesus, and to induce them to consecrate themselves entirely to Jesus.

Happy soul, that free from harms,
Rests within his Shepherd's arms!
Who his quiet shall molest?
Who shall violate his rest?
Jesus doth his spirit bear,
Jesus takes his every care;
He who found the wandering sheep,
Jesus still delights to keep.

O that I might so believe,
Stedfastly to Jesus cleave;
On his only love rely,
Smile at the destroyer nigh:
Free from sin and servile fear,
Have my Jesus ever near;
All his care rejoice to prove;
All his paradise of love!

Jesu, seek thy wandering sheep;
Bring me back, and lead, and keep;
Take on thee my every care;
Bear me, on thy bosom, bear;
Let me know my shepherd's voice,
More and more in thee rejoice;
More and more of thee receive;
Live in thy *spirit* live.

and the mariner for his voy
believer provide for the
We know not what a day
All that is before us is enti
us. But full provision is
covenant of grace, and the
and it is for us to use the w
for all the blessings laid u
everlasting covenant. Jesu
self to us this day, as posse
in heaven and in earth. A
the covenant are at his disp
sures us of his presence with
age our application to him f
What he speaks to his disci
for us, and he says, "*Lo*,
away."

His work as the Substitut
was now complete. The rig
cessary for their justificatio
out, and brought in [illegible]

enemies be made his footstool. His c
es, the representatives of his people, we
nd him, to whom he gave this comm
, "Go and teach all nations, baptizin
n in the name of the Father, and of th
, and of the Holy Ghost." To them fo
r encouragement he made this promise
o, *I am with you alway.*" This promise
may claim, we may trust, and we may
d before the throne of grace, and so
g, we shall derive strength, comfort,
grace from it.

et us fix our eye for a moment on *the ighty Promiser. He must be Divine, or ould not make or fulfil such a promise,* he would never make a promise which uld not make good. He promises to ith each of his people, in all parts of orld, through all time; this requires resence, and immutability in the Pro-

Jesus is omnipresent, for on ano- ccasion he said, "Wherever two ee are gathered together in my there I am." Wherever the saints e, Jesus assembles with them. er believers meet, Jesus meets with Blessed thought, we cannot be sus is not. On the land, or on the me or in foreign climes Jesus is And he is unchangeably the same stle testifies, he is, "Jesus Christ, esterday, to day, and for ever." re, in his purposes, in his love,

not have made it.

world, his disciples beheld his gl
they testified, that he was full of gr
truth. And his gracious nature a
position, was manifested by all the
he taught, by all the miracles he w
and by all the promises he made.
grace, he died for his people's sins.
of grace, he arose for his people's ju
tion. Full of grace, he went up in
ven to plead his people's cause.
grace, and being the omnipresent
promises to be with every one of
ple, even unto the end of the worl
cious Saviour, how glorious thy
how wonderful thy love! But let
at the promise he made, "*Lo, I
you always.*"

TO WHOM WAS THE PROMISE MADE? To those who had u
and left him in th

m from their backslidings, he appointed
m to be his witnesses and missionaries
he world, he gave them this promise,
l left them in the very act of blessing
m. It was therefore all of grace, for
it or desert there could be none. Free-
out of his loving heart, flowed this pre-
s promise, and faithfully has he kept it
n that day to this.

'O WHOM DOES THE PROMISE BELONG
r? To the whole of his people, to each
every one that believes on his name.
," he says, *I am with* YOU. That is,
l all his redeemed. With all for whom
hed his blood. With all whom he has
d by his grace. With all to whom his
ence will be a blessing, and by whom
presence will be prized. "I AM WITH
, for *you will need me*; in consequence
ie circumstances in which you will be
ed,—the trials through which you will
to pass—the crosses you will have to
y—the duties you will have to perform,
id the sorrows you will have to endure,
y presence will be needful for you, and
presence shall be with you. *You will
t in me.* You will believe my word.
will repair to my throne. You will
ide in my faithfulness. You will de-
l on my veracity. As therefore you
honour me with your confidence, I shall
our you with my presence. *You will
fy of me.* Speaking of me publicly and

perfection ...
offices, and of my ability to ...
uttermost, all them that come unto
me. While you testify of me, lo, I
with you. *You really love me.* V
your love has been, it was sincere.
ble as your love may yet be, it
And "I love them that love me, a
that seek me early shall find me."
there is the least love to me in th
my eye rests with complacency, a
such my presence shall be found."

Jesus is ever present with his pe
least, the feeblest, the most u
He loves their persons with an infi
and he loves their society too.
privilege, therefore, of every one
ceives his word, relies on his n
hopes in his mercy, to reali
times, and in all places, Jesu
He has given me his wor
whoever

self. He has all they need. He to supply all their wants. He takes of all the circumstances by which e surrounded, and sympathises with all their troubles and trials. He is em, *that his presence may cheer them.* lization and enjoyment of his pre- e their choicest comfort. They es- more than all things besides. It is ght in darkness, their joy in sorrow, lace in distress, and their support ness and death. His sensible pre- ey do not always enjoy, but his gra- esence is ever with them; and when they realize it, it ministers to their peace. He is with them, *that his ay protect them.* Their enemies are us, and their courage feeble. Their are many, and their strength small. nerefore promises to be with them

trodden ground, for they have nev
over one foot of it before. They are
start aside and enter the wrong rc
are often so perplexed, that they
discern the right. That they may
their way, and lose the path, th
Jesus says, "I will be with you. I
struct thee, and teach thee in the wa
thou shalt go; I will guide thee wi
eye." He is with them, *that his grac
glorified in them.* They are indebte
grace for all they have, for all th
and for all they expect to be. Th
of Jesus, is the great source from w
numerable blessings flow. He glor
grace in our poverty, dependence, a
lessness. He glorifies his grace in
worthiness, emptiness, and sinfulne
grace is glorified in pardoning our
supplying our needs, in protecting

vith us, to sanctify the former, and
the latter a blessing. In health,
t so deeply feel our need of the
of Jesus, but in sickness what
do without him? When our mus-
relaxed, and our nerves are un-
When we have horrid noises in
, and strong pains in the bones.
ır nights are wearisome, and our
lark and dreary. When our appetite
and our ability to enjoy any earth-
s taken away. When a pall appears
ead over every object, and every
What could we do in circumstan-
hese, but for the presence of Jesus?
, dost thou believe on the Son of
Hast thou made Jesus thy friend,
health? If so, Jesus is with thee
ckness, and with thee to comfort
bless thee, and to do thee good by
in thou art called to suffer, and by

poverty is Jesus with us. To preserve
from the snares of the former, and the po
erful temptations that attend the latter,
what a blessing to have Jesus with us, wh
providence smiles upon us, and all thin
go well with us in this world! The p
sence of Jesus, sweetens our sweetest
forts, and makes every earthly blessi
double. But what a mercy to have
presence of God with us in poverty. Wh
all things seem to go against us. Wh
we know not where the next meal is to co
from. When the claims upon us increa
and our ability to meet them decreas
When the hand of the Lord is gone
against us. These stripping times, are
deed trying times. Oh, who that has
experienced it, can tell the feelings of
mind, when the last handful of meal is tak
from the barrel, and the last drop of oil
drained from the cruse. When the lar
is empty, and the children are hung
Poverty is indeed a great trial, and noth
can support us in it, or bring us honoura
through it, like the presence of Jesus.
poor tried brother, or sister, art thou strip
of thy property, and pinched with pover
Has the brook that supplied thy wants dr
up? Jesus is with thee still. He is w
thee, and has all power in heaven and
earth. He can provide for thee, and
will. He may try thy faith. He may
thy confidence to a severe test. But he

not fail thee, nor forsake thee. He is never more really present, than when his children, judging from circumstances, conclude that he has forsaken them. Forsake his people in want! Impossible. It cannot be. Man, false, fickle, changeable man may, but Jesus never will. Oh, no, he is with them ALWAYS! *In triumph and trial he is with them.* Yes, when they can sing, and exclaim, "We are more than conquerors, through him that hath loved us." When they can say with Paul, "Thanks be unto God, who always causeth us to triumph in Christ." Jesus is with them then. Nor is he less with them, when they exclaim, "I sink in deep waters, where there is no standing, all thy waves and thy billows are gone over me." Or, when labouring under a mistake, they say with Jeremiah, "Surely against me is he turned, he turneth his hand against me all the day. When Joseph was tried, and triumphed over the temptation; but was nevertheless unjustly condemned, and cast into prison, we read, "But the Lord was with Joseph." The presence of the Lord with Joseph, sweetened his long and dreary imprisonment, and at length brought him out. The Lord was with Gideon, when all seemed to say, that the Lord had forsaken the land. So my poor tried friend, being a believer in Jesus, he is with thee, and not only with thee, but under *his superintendence* and direction,

all things work together for thy good
when all things seem to work
against thee. *In life and in death*
with thee. Yes, through the whole
be it long or short. Amidst all its
and variations, Jesus never changes,
invariably the same. He will not
his people, for his great name's sake,
it hath pleased the Lord, to make th
people. He will be with them in s
bles, and in seven, he will not forsak
Every day and every night, at ho
abroad, Jesus is with his people.
when we come to life's last hour.
the last scenes of time crowd up
When heart and flesh is failing u
then Jesus will be especially with
who gave us grace to live, will give
to die. He who has ever stood by
defended, supplied, and delivered
stand by us then. The passage
dark, but the Lord will be a light
The river may appear deep, wide, a
but when we pass through the wa
will be with us, and through the
shall not overflow us. Nature
alarmed, but grace will rise with th
sion. The flesh may tremble, but th
shall be strong and vigorous.
friends may accompany us to the
the river, there they must leave
Jesus will go with us quite acr
stream. They must bid us farew

will never say, Adieu. They know
iat it is to die, but Jesus does. He
all that is necessary in order that we
ie safely, and what would be required
re us die happily. He has, and has
all we shall need in the dying hour;
ll he fail to impart it. O believer, is
blessed to think, that our beloved
r, who died for us, will be with us
re are dying, and with us on purpose
ify his grace in us, in the last trying
its of life. He will, he will be with
he has said, "*Lo, I am with you*
."

, I AM WITH YOU ALWAYS." Mark
certain. Observe it, for it is a fact.
t down, for it is of great importance.
es many and painful, may be witness-
you, but there shall be no change in
rd. My mind is made up. My de-
ation is fixed. I know what you are.
r what you will be. And it is with a
knowledge of all that is in you, of
t will happen to you, and of all that
done by you, that I give you my
I will be with you always. Expect
refore according to my promise. In
season of darkness, when your faith
to the test; in every hour of tempta-
hen your love is tried; in every hour
ering, when your patience is severely
sed; believe that I am with you, that
support you, and that I will give you



I will on no account, at a
circumstances leave you.

If Christ be with us,
unusually tried, unexpe
by virtue of his presence
and useful, and happy.
realize our need of his
shall daily need it, and nev
we fancy we can get on w
seek to enjoy his presenc
that we may have fellowsh
with him. He loves t
knees before him, and to
and praises ascending to
heart is touched with a f
firmities, and he wishes
wants, woes, and desires
Let us go forward with cor
age. We know not what
duce us to, or what it may

thy presence! O be with us every day, as each day's wants may require! Keep up our hearts in communion with thy blessed self, and let us have to say with thy servant John, "Of his fulness, have all we received, and grace for grace!" Glorify thyself in us, day by day, and let our last day prove our best! O for grace to live as Jesus lived, to walk as Jesus walked, and thus to glorify God in our bodies and spirits which are God's!

Now I see, whate'er betide,
All is well if Christ be mine,
He has promised to provide,
May he help me to resign.

When a sense of sin and thrall,
Forc'd me to the sinner's Friend,
He engag'd to manage all,
By the way and to the end.

"Cast," he said, "on me thy care,
'Tis enough that I am nigh,
I will all thy burdens bear,
I will all thy wants supply."

Lord, I would, I do submit,
Gladly yield my all to thee,
What thy wisdom sees most fit,
Must be, surely, best for me.



Ever since Satan suggested to Eve *shall be as Gods,*" man has wanted t In the pride of his heart, he wishe first in every thing, and considers dignity should be consulted, and honour should be sought. This ha duced a controversy, for God can up his prerogative, and man will render his arrogant claims.

In the matter of salvation, the is, "*Who is to be first?*" Shall God have the credit of commencing the Shall it be ascribed to God's s grace, or to man's proud free will grace, then God has all the glory; will, then man at least shares v Maker. Now the Scriptures every teach, that salvation is of the Lord God originates, carries on, and co the glorious work. Man gets all th

on flowed from grace, the plan of
was drawn by grace, the entire
necessary was made by grace, and
letion of salvation will be of grace.
rour from first to last. God is the
rorker, and applier of salvation,
is the favoured, the honoured, the
cipient. It is therefore God, not
od on the throne, and the creature
per place, the dust.

dispensations of providence, the
is still appearing, "*Who is to be*
Man thinks that he ought to be
o choose for himself, but if one
it, then every man ought, and all
oppression, confusion, and misery.
God must rule in providence, as
i grace. He puts the question to
which was put to Job, "*Should it*
ing to thy mind?" We have liber-

bitants of the earth none can stay his hand; or say unto him, What doest thou?" He has appointed our lot. He has managed the entire plan of our lives, and he worketh all things after the counsel of his own will. He consults first, his own glory; then, the general good of his creatures; and then, our individual welfare. Surely we cannot complain of this! Yet, man is directly, or indirectly finding fault with God's plan, and wishing that he could alter God's arrangements. If he might, he would extract every salutary bitter from his cup, he would remove every mountain out of his road, he would prevent any cloud from crossing his sky. And what would he have them, all sickening sweets, all burning sunshine, and a dead level for his road. But it must not be, God says, "*I will work and who shall hinder me?*" And he ought to work without hindrance, or without questioning; for "he is wonderful in counsel, and excellent in working."

Beloved, let us be convinced of the folly of wishing to put men before God in any thing, or at any time. Let us never wish to precede our Maker, but let us meekly follow his leadings, cheerfully submit to his choice, and lovingly acquiesce in his pleasure. In the past, his people testify that he hath done all things well. At present, all things work together for our good. In the future we shall have to confess, that *goodness* and mercy followed us all the days

Heartily therefore may we say, *lt choose our inheritance for us.*" herefore may we pray, "*Lead ruth, and teach me, for thou art my salvation; on thee do I wait* ." Gracious Lord, give us hum-, that we may bend our necks to nd ever bow to thy paternal will. wills into sweet and hallowed to thy will, that both in provi- grace, we may crown thee, Lord lp us, with admiring gratitude that thou hast saved us from the ome, by thy free and sovereign l that thou wilt lead us by thy d afterward receive us to glory. ll we give all the glory of every ght, holy emotion, and useful ll things come of thee, and do y, it is of thine own that we lory and honour, thanksgiv- r, be ascribed therefore unto the Lamb, for ever. Amen.

A POOR woman, who was generally
though deeply tried, was asked v
found the best antidote for the tro
life, and she replied, "*I think* q
There can be no doubt, but thinking
will sanctify the mind, and devote it
and will strengthen the heart, und
crosses and losses. Thinking over
bles only adds to their weight, and
upon our trials, only gives them
The best way is to look away fr
and I know of no object upon
mind can be fixed with so muc
Jesus. Let us, therefore, lay a
weight, and the sin that doth so e
us, and run with patience the r
set before us, looking unto Jesus
to Jesus will lighten our load, c
gloom that gathers over the mir

ing, and a drink of water at noon to slake his thirst, but knew what it was to be denied them. He could say, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."

Are you tried by your relations? Think of Jesus, for so was he. His brethren did not believe on him. They said, "Thou art beside thyself." They wished him to court popularity, and show himself to the world. Jesus found little sympathy in those most nearly related to him; therefore it is written, "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." A new birth was necessary to reconcile them to Jesus, and a new birth may be required to reconcile your relatives to you.

Are you suffering much from sorrow and pain? Think of Jesus, for he was a man of sorrows, and the daily companion of grief. He could well say, "Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." Your sufferings are not worth a thought, when once compared with his. And then his sufferings were for your sins, to extract

all the curse out of what you endure, a
turn the curse into a blessing for you.
suffered both in body and soul. The s
ings of Jesus were inflicted by heaven,
and hell. He suffered without sym
without any human alleviations, and e
ed the worst alone.

Are you drawing near to death? !
of Jesus, he died for you, that you may
die. To you, as a believer in Jesus,
has lost its sting. The very nature of
is changed. It is no longer a pena
It is not a debt of nature, or a debt
vine justice, but a merciful arrangem
our gracious God, that we should fall a
in Jesus, and forget all our troubles,
and woes. Besides which, "absent
the body, we are present with the L
To depart and be with Christ is best
Fear not then to die, for Jesus stan
your dying pillow to support and co
you. He will guide you through the v
and then receive you to glory. Thi
Jesus then, for it will enable you tc
poverty, to endure trials, to suffer pair
to die in peace. O may the last thou
have on earth, be a thought of Jesus!

ıay be a corpse before night." Many appear as well as I do will. Yes, many die to day. I may, and if I should! I ready? Am I safe for eternity? › my evidences of interest in Jesus, sure ›s. Is my title to everlasting life unestionable? My soul, see to it that all right, that all will be well with thee in ath, and well with thee for ever. On hat art thou building? On what rests hy everlasting all? I build on Jesus, and ɔn Jesus only. I rest on what he has done and suffered in my stead. I have no righteousness in which I dare to trust, therefore I trust in the righteousness of Jesus. I can make no atonement for my sins, and therefore I depend on the atonement Christ has made. I feel that I am on a perilous sea, amid rocks, and storms, and wrecks, and I have no hope but in my life-boat, and that life-boat is Jesus. If this can fail, I am lost, lost for ever. But it never swamped yet, no one was ever washed out of it, or perished in it, and therefore I believe I am safe.

"*I may be a corpse before night.*" Yes, it is not impossible, it is not improbable.

earthly friends. ...
words, I shall ever utter in this
have written the last line, I shal
for the good of my fellowmen
given up every thing earthly, a
lost my interest in every thing
close the eyes on all the old sig
shut the ears on all the old sou
feel that one has done so for e
are serious things, especially
tory to what follows. Eternit
the heels of time. The things
poral, the things that are not s
nal. *Eternal!* How solemn
pressive! Yes, the joys of
eternal; and the pains of hell,
Our state once fixed is fix
Here I may repent, flee to J
tain deliverance from the wr
but after death, there can
... the worst place in G

ould set, and keep my house in order,
at nothing may be left in disorder, so as
cause confusion, or contention after I am
me. Yes, I should live every day, as if
were the last day, or as if I should hear
e sound of the last trumpet before bed-
me. What a change will take place in
e, when I die. In this poor body, all its
hes and pains, and all its gratifications
d pleasures, will be for ever ended. And
my soul, all its darkness and deadness,
l its sorrows and sadness, all its hopes
d fears, all its doubts and distresses, all
gloom and grief, will be brought to a
se. It will burst its prison, it will be re-
ased from its cage, it will lay down its bur-
and it will escape for ever from the windy
m and tempest. Then Satan will no
e tempt or torment me, sinners will no
wound or vex me, providence will no
baffle or try me, corruption or sin will
ore harass and distress me, but I shall
e from the whole, and free for ever.
such views, I ought not to fear death.
t not to be alarmed if it should sud-
call me. Nor ought I to be anxious
but only desire to glorify my God,
r it be by life or by death. O to be
ady, *if I should be a corpse before*

THIS is a good motto. It is a go
sion. But it sometimes requi
Trust in God is warranted by his
is needful for us. But we can
God in proportion as we know hi
believe his promise, and as we r
love. If I know God in his grea
goodness, as my Creator and my
can then trust him with all, and
for all. I shall be persuaded of
and equally persuaded of his love
not trust greatness alone, but wh
combined in one person, there i
object of trust. To trust Go
must know his mind, as well a
What he considers it right to d
to give to me; as well as what
willing to do, or give. Now it
Bible, that I must learn all
reveals himself, and

God loves to be trusted by us, and therefore he always honours the trust of his people. What a blessed testimony is this, "Our fathers trusted in thee, they trusted and thou didst deliver them."

If our trust is in God, we may be calm in the midst of storms, certain in the midst of changes, and contented in the midst of poverty and privation. For trusting in God, we shall be preserved from all real evils, we shall be supplied with all necessary good, and find a rock beneath us, when every thing is in motion around us. If our trust is in God, we need not fear man, for greater is he that is for us than all that can be against us; we need not fear death, for death is only departing to go unto our father. Trusting in God, will nerve us for our duty, stir us up to pray, and fill us with grateful praise. Let us therefore seek grace from God, that we may exercise a steady trust in God, and so in the every day duties, as well as in the trials of life, we shall be enabled to glorify his most blessed name. Let us select the precious promises of his word, which are suitable for our case and condition, dwell upon them, and pray over them, until we can exercise strong confidence in them. Let us endeavour so to trust in God, that our trust may not be affected by the ever varying circumstances of time; that so, as we are admonished by the Psalmist, we may, "Trust in him at all times, pour out

our hearts before him, and find him a re
for us." So shall we attend also to th
hortation of the prophet, "Trust ye i
Lord for ever, for in the Lord Jehova
everlasting strength." O believer, tru
the Lord, he is our help and our shield
strength, and our protection!

Strangers, pilgrims, here below,
Travelling to fair Canaan's land,
Lean on Jesus as you go,
For by faith alone ye stand.

Keep the cross of Christ in view;
'Tis an object truly grand;
This will bear you safely through
For by faith alone ye stand.

Glory in the Saviour's name,
Join with all the ransomed band,
Trust the Lord, he's still the same,
For by faith alone ye stand.

Trust the Lord in life and death,
Trust your all in Jesus' hand;
Trust him with your latest breath,
For by faith alone ye stand.

Then will faith be turned to sight;
With the Lord you'll ever be,
And in infinite delight
Spend a vast eternity.

GROPING IN THE DARK.

: is very unpleasant to be in the dark, pecially if you are in a strange place. his was my lot a few nights ago. I knew hat I wanted, and I knew where I wanted get to, but it was so dark I could not id the right road. I groped and fumbled out, surprised at myself. For a long time had not felt my need of a light so much, r realized its value as I did then. To be me in the dark is unpleasant, for a friend- voice under such circumstances is very ering. It was a considerable time before und my way, and in doing so I got se- l knocks, and became very chilly. After d gained my point, I began to think of ness as representing ignorance, cruelty, rime. What a solemn testimony is that e prophet, "Darkness hath covered rth, and gross darkness the people." ffecting the prayer of the Psalmist, e respect unto the covenant, for the laces of the earth are full of the ha- is of cruelty." And how cheering ouncement of another, "The people lked in darkness have seen a great hey that dwell in the land of the

have the ...
Solomon should say, "Truly u
sweet, and a pleasant thing, it
eyes to behold the sun." What
world be naturally without the s
in such a condition should we b
and spiritually, without the truth
out the Saviour.

My soul was in the dark once.
darkness. I knew not my sin,
my danger. I wanted something
I had heard of the way in which
be obtained, and thought I could
I groped about in the dark in
length I was led to God's word,
the truth of Solomon's testim
commandment is a lamp, and
light." By that word, I obtain
view of myself, and clearly dis
danger. By that word, I saw
escape by our Lord Jesus Chri
... Spirit

word has been my light, and God's Spirit
has been my guide. Nor can I do without
either of them, for I want both a light to
shine on my path, and a guide to lead me
in it; and if left without either, I fancy I
should find myself as I did the other night,
groping in the dark. What obligations I
am under to the word, the Spirit, and the
Saviour; the word is the light, the Spirit is
the guide, and the Saviour is the object to
which I am led. What home is to the poor
traveller who has missed his way, and be-
ing bruised and chilly by groping in the
dark, that, and more, oh how much more!
is the Lord Jesus to me. In him is my food,
my warmth, my rest, my every comfort.
Without him I am hungry, cold, weary, and
destitute of all real joy. O my Saviour,
leave me not in the dark, but if thou dost, I
will grope after thee, and however cold
and weary, I shall find no rest, until I find
thee.

Reader, may I say to you, as Paul wrote
to his friends, "Ye were ouce darkness, but
now are ye light in the Lord!" Have you dis-
covered the darkness you were in? Have
you felt your need of supernatural light?
Have you endeavoured to grope your way
out of the darkness? Have you come to
Christ, and found rest unto your soul?
Remember, ing in the dark, the other night,
I was in a warm room, a comfortable bed,
and a refreshing sleep; and my former wan-

dering in the dark, ended at the feet o Jesus, in rest of soul, and a place in the church of God. Has this been your case? Believer, as a child of light, walk in the light. Walk in the truth. Walk in the Spirit. Walk in love. Walk in holiness. Let your course be that marked out by God's word—that into which the Holy Spirit leads—that which unites and attaches you to all the Lord's people—that in which holiness shines forth resplendent—that all may see an illustration of the prophet's prediction in you, "And an high way shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein!" Isai. xxxv. 8.

Light of our souls! thyself reveal;
Thy power, and presence let us feel;
And know, and see the wondrous things
Concealed from prophets, priests, and kings.

In the dear face of Christ, our God,
His righteousness and pardoning blood,
May we behold our ALL in ALL,
And at his footstool humbly fall.

A LESSON FROM NELSON.

I HAVE read that when Nelson was about to engage in one of his great sea fights, he required Collingwood and Rotherham, who were at variance, to look on the enemy's line, and shake hands like Englishmen. Combined and united effort was required. It was no time for disagreeing or for encouraging old animosities. Spirit, courage, and determined action were necessary. Therefore, said the great warrior, "*Look, shake hands, and be friends.*" What a lesson for us! With the world, the flesh, and the devil combined against us; it is no time for us to fall out about trifles, to encourage any bad feelings against one another, or to keep aloof from each other. Rather, we ought to look upon our enemies' lines and shake hands like Christians. Let us, overlooking our personal conflicts with the flesh and Satan, confine our thoughts to the world *which is to be subdued for Jesus.*

Here we see error, superstition, and enmity against God embodied in a thousand forms. Here we see a fixed determination, founded in ignorance, that the Lord Jesus Christ shall not reign. At our own doors, yea, often in our own houses, as well as in

our villages, towns, and cities, we
deadly opposition shown to the Son of
There is salvation in none other, and
no other is such deadly hatred felt,
reckless opposition shown. In every
of the world, in all its countries, conti
and islands, as well as in our own be
land, we see the same spirit manifeste
same course pursued, and the same f
consequences apparent. Hell is fi
earth is ripening for the sorest judgm
men are perishing by thousands—by
lions.

The only means of saving souls,
spreading the truth, and preaching
The only parties who have the tru
spread, and who are qualified or co
sioned to preach Jesus, are Christians
Christians at most are but a very sma
nority. Is it not lamentable then,
Christians contending with each
spending their time and wasting their
gies in contention about forms, mo
worship, or mere trifles, while the
lies in the wicked One, and millions
in their sins? Is it not enough to
every true-hearted servant of Chri
out: "LOOK ON THE ENEMIES' LINES
SHAKE HANDS LIKE CHRISTIANS?"
you have any love to Jesus—if you
any zeal for God—if you have any pi
perishing souls—if you would not
Satan still to lead the majority of ma

captive at his will—stay your contentions, make up your differences, and go forth to the help of the Lord, to the help of the Lord against the mighty.

If souls are to be saved, they must be saved by units. If souls are to be saved, they must be saved by individual effort. And if souls are to be saved by individual effort, then every Christian should look upon it as the grand end of his life to save souls from death. Not a day should be lost! Not an opportunity should be allowed to pass by unimproved! Not a soul within the reach of our influence should be allowed to perish without an effort—an effort made by us—an effort made on purpose to rescue the soul from hell!

Brethren, we have been utterly in the wrong. Our contentions are the source of our weakness; our contentions are our disgrace. The army of God's elect should be united—united against Satan, sin, and the ruin of souls;—and, as united, go forth to conquer the street, the village, the town, the city, the country, in which we live, for Jesus. Every soldier of the cross should act the part of a recruiting serjeant, and enlist others. Every minister of Christ should teach, stimulate, and urge on every one of his people to endeavour to take possession of the world for Christ. Oh, what might not be *done if the Lord's* people only *knew their duty, loved* their duty, and *did* their

lege to turn
moment, the Lord
one man, and each one alone,
in spirit, object, and view, seek
souls!

Brethren in Jesus, sisters in the Lo
cry aloud to you, we beseech you "L
the enemies' lines, lay aside your conte
agree to differ in some points, give ea
the hand, and the heart, like Christi
go forth conquering, and to conquer.
nothing but sin. Keep not aloof
fessing Christians for anything but
on the whole armour of God; di
banner, and let the inscription
"THE WORLD FOR CHRIST." T
FOR CHRIST!" And, with this
ing in the breeze, aim to make
soul you come near; ma
purpose; and

PARTING.

A visit to friends or like-minded relatives is very pleasant, and often as profitable as pleasant. How pleasant to meet, to recall old scenes, to talk over past times, and to seem to live over again the years long gone by. But the pleasantest visit must end. Every thing earthly must pass away. It was so with my pleasant visit. I had enjoyed it much. Friends were kind. Conversation was pleasant and sweet. The time fled swiftly, and before it was desired parting time came. We must say farewell o each other, and who can say that we shall ver meet again? Life is so uncertain. ccidents are so common. Diseases are so werful. Death is so certain. Once part- we may meet no more below. We may ve taken the last look, have heard the sounds of our friends' voice, and have ted their hospitable house for ever. is all true, *but*,—ah, that *but!*—but if re in Christ, if we belong to the Lord's y, we shall meet again: for we are all home to our Father's house, there the *family* will be collected, not a child *missing*, but each and every one will

be there. Sweet thought, delightful
pect, this!

We shall have a more solemn partin
for at death we must part. All our ea
associations must be broken up. Al
ties of nature must be severed. Each
go his own way. The one to the duti
life, and the other to appear in the pre
of God. With some the separation wi
final. They will have but one more i
view, and that will be at the judgment
of Christ. Oh, what partings will
place at that solemn tribunal! Then,
wife will be separated from the hust
and be separated for ever. Then, the c
ren will be separated from the parents,
be separated for ever. The one wil
placed on the right hand, among the sh
and the other on the left hand, among
goats. The one will be invited to come
inherit the kingdom prepared for them
the foundation of the world; and the c
will be commanded to depart into ever
ing fire, prepared for the devil and
angels. Who, oh, who can describe
horrors of that day? Who can set
the terrors produced by that separatio

Then, the daughter will be sepa
from her fond mother, whose admoni
she neglected, and whose persuasive ent
ies she resisted. What, oh, what will b
feelings, to see that face for the last
and to hear that voice acquiesce in her et



doom! Then, the son will be separated from his sainted father, whose advice he disregarded, and whose exhortations he despised. The father will be received up into glory, and the son be thrust down to hell. Who, oh, who can describe the agonies of that son, when he reflects on his folly, remembers all the efforts of his father to save him from destruction, but now hears him testify to the justice of the sentence which banishes him from hope for ever? Then, the godly wife will be for ever severed from her ungodly husband; and will justify God in banishing him from his presence, notwithstanding all the prayers she had offered, and the means she had tried to lead him to he Saviour. Then friends and neighbours ıust part for ever, to live at an infinite disıce from each other for ever. Parting en will be dreadful! Parting then will final! The glory and the happiness of ə one may be seen by the other, but it l only augment their woe, and increase ir agony. For there shall be weeping, ! wailing, and gnashing of teeth, when *see* Abraham, Isaac, Jacob, and all true istians, in the kingdom of God, and they ıselves thrust out. And the saints ing down from the celestial city, from thrones of glory, will sing, Hallelujah; *they see* the smoke of their torment d up for ever and ever. (Rev. xix. 1, 3.) ıder, *you may* have had many a pain-

terest in Christ, and then you
separated from Christ, or fro
but will enjoy their society fo
you afraid that your children,
or sisters, or husband, or wife
rated from you? Oh, do
prevent it! Try and *win* t
By loving words, by a meek a
by earnest prayers, by consta
efforts, endeavour to save t
death. Make up your mind
they are lost, it shall not be
you will not be accessory t
tion; but that the blame,
blame, shall rest upon the
And make up your mind, t
thing you can do, or say, o

"NOT OUT OF DANGER YET."

HIS darling child was ill, the mother tenderly watched over it, and carefully tended ; fears were at first entertained, but these ave way to hope, and once more the anxious other was in the house of prayer. The nd-hearted pastor had sympathised with e afflicted mother, and coming forward, quired for the child's health—the reply ven was, "*He is better, but not out of danger yet.*" How many in that pastor's congregation were just in the same state. They ıd derived some benefit from the ministra- n of the Word, but they were "*not out danger yet.*"

DANGER! Yes, we are all naturally in nger, for we are diseased, not perhaps in dy, but in soul. The disease is mortal. o human medicine will touch it. No rthly physician can heal it. It baffles the ill of all. There is but one remedy for it, ıd that comprises the precious blood of esus, and the operations of the Holy Spirit. he leprosy of sin will yield to no remedy ıt blood ; to no blood, but the blood of the amb of God ; nor to that, but as applied y the power *of the* Holy Spirit. Every

one, therefore, who is not convinced of sin, who has not felt the plague of his own heart, who has not been led to Jesus for healing, and who has not experienced the work of the Holy Spirit applying the blood of Jesus to the soul, is "*not out of danger yet.*" Sin is the cause of our danger. In sin it originated. From sin it flows. Nor until we get rid of sin can we be free from danger. Nothing will remove the guilt of sin but the blood of Jesus; and nothing will destroy the power of sin but the work and operations of the Holy Spirit. We are all, therefore, naturally in danger.

IN DANGER OF WHAT? Of suffering the due desert of our sin. Of dying the second death. Of being cast into hell as loathsome, filthy, and unfit for heaven. In danger of enduring the curse of God, and of enduring that curse for ever. In danger every moment of being cut off in our sins, and of being cast into that lake of fire from which there is no redemption. O, could the sinner see his danger as a criminal, he would never rest until he had obtained a pardon! If he realised his danger as diseased, he would instantly apply to the great Physician. If unpardoned, if unsanctified, whatever change may have taken place, *he is* "*not out of danger yet.*"

"NOT OUT OF DANGER YET!" No, not if the conduct is reformed, if religious duties *are attended* to, and if the sinner's course is

ıew birth. The soul must pass from
unto life. The man must be created
in Christ Jesus, be delivered from the
· of darkness, and be translated into
ngdom of God's dear Son. "For in
; Jesus neither circumcision availeth
ing, nor uncircumcision, but a new
ıre." We must be born of the Spirit.
ıust be a new creation. No convic-
however deep—no impressions, how-
›owerful—no change of conduct, how-
:triking—no feelings, however pleasur-
-no duties, however scriptural will
us out of danger. We must receive a
.fe, or be born again; not of corrupti-
ed, but of incorruptible, by the Word
d, which liveth and abideth for ever.



ger!" This must be a gl
Brethren, let us set our
Let us make it our one ol
tain to it. It may be at
tained by many. Many
produced, but they are
would render our piece to
to say, that when convicti
soul to the Saviour—wher
breaks the heart with goc
godly sorrow lays us low
of God—when lying low b
ceive the Spirit of adopti
Spirit of adoption we call
experience filial love to hi
the effect, our chief desire
and our principal fear is

before me, apply the precious blood
ist to me, and put forth the virtues of
's life and death in me, for *then I shall*
t of danger." O to enjoy thy witness
heart, to be sealed to the day of re-
ion by thy grace, and to possess thee
earnest of the inheritance in my soul!
nty, Lord, for certainty, I pray!
of danger," Lord, I long to be placed
f danger!"

let no one that reads these lines be
raged, for we would not discourage
st of the Lord's flock. Yield not to
do not give way to fear; if your evi-
are not satisfactory, if something
to whisper in your soul, "*You are*
of danger yet," go at once to Jesus,

but followers (imitators) of the
through faith and patience inherit
mises." (Heb. vi. 11, 12.) So als
"Brethren, give diligence to ma
calling and election sure; for if ye
things ye shall never fall:" but be
danger." (2 Peter i. 10,) Seek t
for the full assurance of hope; the
consciousness that you are "out of
We cannot make too sure, and t
ought not to rest short of certainty.

Sinner, you are certainly in da
the greatest danger, you may be c
and sent to hell at any moment.
never safe, no where safe, nor can
until you flee to Jesus, believe in J
become one with Jesus. Hear his
lemn words, "Preach the Gospel
creature: he that believeth and is
shall be saved; but he that belie
shall be damned." The Gospel
that Jesus Christ came into the v
save sinners; that he wrought out
ousness and made an atonement,
ground of which any sinner may b
To believe is to give credit to this f
take advantage of it, by trusting
blood and righteousness of Christ a
acceptance with God; and commit
soul to Jesus to be saved by him.
reader, is the word of salvation sen
news—there is good news for you, e
Jesus is *able* to save *you*—Jesus is *w*

save *you*; and if you are willing to be saved by him, and commit your soul unreservedly to him, he will save you; save you at once, and save you for ever; do this and we shall be able not only to say, "HE IS BETTER," but also to add, "HE IS OUT OF DANGER."

And may I hope that, when no more
These pulses beat with life below,
I shall the God of life adore,
And all the bliss of being know?

Will Jesus, as my Surety place
Before his Father's glorious throne;
Me, as an heir of sovereign grace,
Me, as his own adopted son?

He will! I read it in his word,
And in my heart the witness feel;
I shall be with and like my Lord,
Though sin oppose, in league with hell.

I shall be with him, when he comes
Triumphant down the parting skies;
And, when his voice breaks up the tombs,
Among his children I shall rise.

Among his children I shall stand,
When quick and dead his throne surround;
Blest with a place at his right hand,
And with immortal glory crowned.

When all his foes, beneath his feet,
In chains of endless torment lie,
Unworthy I shall fill a seat,
Among the *princes of the sky*.



their notes, busily they wro
time, until at length one of t
"*Have you finished?*" He
improve circumstances, will
circumstance to improve. V
provision it is that we are en
our thoughts with words, th
understand them; and then
commit them to paper that c
them. How surprising that
be able to note down wo
another speaks them, and the
to the public with the grea
How many mercies we have,
never praised God for! Bl
for the power of speech, that
born dumb, as many poor

re-giving works can be multiplied so
and such multitudes be benefited
y! I might go on thanking God for
ention of paper, ink, pens, pencils,
., but I must not go into too many
ılars, only allow me to ask you, read-
oin with me, in blessing God for ALL
rcies—*the multitude of his mercies.*
e you finished? How delighted the
boy is when he has finished his lesson,
s his long sum; and often how much
ed when he has finished schooling
her. How delighted the young man
has learned his trade, is just out of
e, is about to work for wages, and his
to choose his own master. How
ed the journeyman is, who has finish-
king as another man's servant, and
going to set up in business for him-
Man loves change, and yet changes
always for the best. Many a man
ıfessed that his school-boy days were
piest; others have said that they were
nore comfortable than when appren-
ınd many a master has acknowledged
had more real enjoyment, and much
eedom from care, when he was a
rman, than ever he has had since.
ghtly estimate present mercies. We
ays reaching after something before
beyond us. Few, very few of us
arned Paul's lesson; "Having food
ient, let us therewith be content."

cessary food and suitable raiment are all
at we can enjoy, have what we may;
ore brings care, fear, anxiety, and many
roubles.

Have you finished? You may perhaps
have been seeking peace of conscience, and
comfort of mind in the world; or by you
devotions and good deeds. If so, the soon
you have finished the work the better; f
you will never find either peace or comf
in that way. If you would have peace
conscience, come to the blood of Jesus,
exercise faith in his glorious sacrifice,
peace will soon be yours. If you w
have comfort of mind, seek to know
as your father, take his precepts as
de and put your trust in his exc
rious promises; and c
soul. Finis

cry. If we only had our desert, our lot would be truly miserable, and our final doom dreadful. As it is, we have many mercies, and all unmerited; and many more may be had, if we would only seek them of the Lord. Let us, therefore, leave off murmuring and complaining, and let us look at our mercies, consider our alleviations, and we shall soon praise the Lord.

Have you finished? Like the men referred to at the head of this article, many are only copying other men's thoughts, and giving currency to other men's ideas. They do not think for themselves, and utter their own words. This is not manly. It is not becoming of us. If we must copy, let us copy the example of God's Son in our lives. Such copying would be commendable, because it would be profitable. It would correct our wrong views, regulate our own thoughts, and guide our feet into the way of peace.

Have you finished? Every one of us have a work to do, a task to perform. We have a soul to save, a God to glorify, a generation to serve, a heaven to obtain, a hell to escape. Soon, perhaps very soon, death will knock at our chamber-door, and ask, *Have you finished?* Suppose that was to be the case to-night—to-day—how would it be with us? Have we believed in Jesus to the salvation *of our souls*? Have we glorified *God in our souls* and bodies, which are his'

Have we served our generation by the will of God? Do we, as the Hebrews did, know in ourselves, that we have in heaven, a better and enduring substance? Have we fled for refuge to Jesus, that we may with the Thessalonians, "wait for God's Son from heaven, even Jesus, who delivered us from the wrath to come?" O let us seek to have our work done, our evidences bright, and our prospect clear, that whenever death comes, we may say, "*I am ready, I have finished,*"

Why should we shrink at Jordan's flood,
 Or dread the unknown way?
See, yonders rolls a stream of blood
 That bears the curse away!

Death lost his sting when Jesus bled;
 When Jesus left the ground,
Disarmed, the king of terrors fled,
 And felt a mortal wound.

And now his office is to wait
 Between the saints and sin;
A *porter* at the heavenly gate,
 To let the pilgrims in!

And though his pale and ghastly face
 May seem to frown the while,
We soon shall see the King of Grace,
 And he'll for ever smile!

HENCEFORTH.

THERE needs to be a dead stop in a every one's course, for we have all astray, and have turned every one t own way. Man's way is the very opp to God's, so that instead of walking God, he walks away from God. I whole life, while in an unconverted sta spent in getting as far from God as poss and if God comes near to him, he "Depart from me, for I desire not the k ledge of thy ways." Up to a given p therefore, we were all opposed to God endeavoured to shun him in every po way. Grace has stopped some of us brought us to a better mind. It turn completely round, so that we begi desire, what we had shunned—to love, we had hated—to choose, what we ha jected—and to enjoy what we had los Then, we looked back on the past with regret, and said, "Henceforth, by the of God, I must be a new man, walking new rule, and aiming at a new end. are we satisfied to say, "*henceforth*" but frequently *in* our pilgrimage, we *to pause, reflect, regret* the past, an

forward, and say, "henceforth." I
illustrate this, by a few passages f
holy word.

Naaman the Syrian was an idol
worshipped in the house Rimm
being a leper, he came into the
Israel to obtain a cure. The pro
ed him, and taught him some v
bling lessons. He came to a d
made a request to the prophet,
"*Thy servant will* HENCEFORTH *of*
burnt offerings nor sacrifice, unto
but unto the LORD." 1 Kings, v
renounces idolatry, and engages h
to worship the true God alone. J
sinner who is taught of God, he
shipped and served the creature, r
tor; he had served divers
he will worsh

ıle, and his honour and glory the end o
'ery action. Whatsoever we do in word
· deed, we are to do all in the name of our
ord Jesus Christ. *Henceforth*, we are
hrist's men, Christ's subjects, Christ's
ldier's, Christ's servants; and are solemn-
· bound to live for him, who lived and died
r us.

So also, when writing to the Ephesians,
no more strangers and foreigners, but
llow citizens of the saints, and of the
usehold of God. As united together, to
rm one body, under Christ, their glorious
ad; from whom they receive nourish-
nt, in order that they may grow up into
ı, and increase with all the increase of
i. He testifies to them in the Lord's
ıe and by the Lord's authority, and
, "*That ye* HENCEFORTH *walk not as*
· *Gentiles walk in the vanity of their*
!." Eph. iv. 17. Once they were like
, among them, and identified with them;
ıow they are Christians, they are like
t, and identified with Christ, and there-
ıey are not to do as others do, walk as
walk, or be as others are. They are
ed to be a peculiar people, to shine as
n the world, and to set a pattern to
ınd them. They are not *henceforth*
ıfter the flesh, or mix themselves up
e ungodly, but to come out from
hem, and be separate.

. *having given* a very brief outline

of his own experience, exhorts
people to be hopeful; even as o
casions, he exhorts himself. He
"*Let Israel hope in the Lord fr*
FORTH *and for ever.*" Ps. cxx
not the Lord's people be dubiou
ful; let them not be timid or fe
let them hope in the Lord *hence*
Lord has appeared for them so
wrought for them so wondrously
ed himself so sacredly; that ins
tening to temptation, instead of
unbelief, instead of doubting
they should hope in the Lord.
expect him to sympathise with t
to them, appear for them, and d
Hoping in God, honours him.
God, gives us strength and cour
ing in God confounds Satan.

his, "if ye do whatsoever I command you." Precious Lord Jesus, how wonderful thy love! How vast thy condescension! How amazing thy grace! To call such insignificant worms, such ungrateful sinners, such utterly unworthy creatures, thy friends. *Henceforth*, from the time we believe in his dear name—from the time we give up ourselves to him—from the time we make his will our law, and his precepts our rule, *henceforth*, he calls us friends! Treats us as friends! Walks with us as friends! Communes with us as friends! Will take us to dwell in heaven with him for ever as his friends! O my soul, never, never, indulge one hard thought of Jesus—never, never for one moment withdraw thy affections from Jesus—never, never think much of doing or suffering any thing for Jesus—for from *henceforth* Jesus will call thee his friend, and treat thee as his friend at all times, in all places, and before all worlds.

And how striking the language of Paul, when speaking of the effect of the love of Jesus on himself, and of the effect it should have on others, he writes, "*The love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not* HENCEFORTH *live unto themselves, but unto him which died for them, and rose again.* 2 Cor. v. 14, 15. Beloved, if *Jesus gave his life* for us, ought we not

to give our ransomed lives to him? If he stooped to perform the most arduous services, to endure the most dreadful sufferings, to suffer the most painful and shameful death for us; ought we not to consult his will, aim at his glory, and be prepared to do or to suffer any thing for him? Yes, after we are brought to know what Jesus did for us, how Jesus loved us, we should be prepared *henceforth* to live to him, to live for him, and to live for him alone. Yes, yes, *henceforth*, we should live by faith on him, in union with him, and entirely devoted to him. We should hate sin, because he hates it—withdraw from the world, because he has withdrawn from it—oppose Satan—because he is his enemy—and be ready to do any thing, and every thing, that will exalt, extol, and honour, his dear name.

Once more, let us aim, and endeavour by all means to come into the happy state, and to enjoy the blessed experience, and to live the holy life, which primitive Christians did: which enabled the Apostle to say, "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." Then shall we be prepared to say, "HENCEFORTH *there is laid up for me a crown of righteousness, which the Lord, the righteous ju*

All give unto me at that day, and not to me only, but unto all them also that love his appearing. 2 Tim. iv. 7, 8. Sweet and blessed prospect, a crown—a crown of righteousness—a crown of righteousness given by the righteous judge at his glorious appearing! Shall we not henceforth worship God only—avoid and abstain from the service of sin—from walking as poor worldlings walk, in the vanity of their minds—hoping evermore in the Lord—enjoying the friendship of the Lord Jesus—living to him who died for us and rose again,—that we may look forward with joy, and anticipate the coming of the righteous judge, to crown us and glorify us with himself for ever. Blessed be the day, in which grace divine, stopped us in our mad career; brought us to worship the Lord; to hope in his mercy; to be reconciled to his sovereignty and government; that so we should not serve sin, live the rest of our time in the flesh to the will of man, walk as other Gentiles walk, or live unto ourselves; but be united to Jesus, draw all our supplies from Jesus, that we may grow up into Jesus, reflect the image of Jesus, and at length be crowned by Jesus, and dwell with him in his glorious kingdom for ever and ever. Blessed, blessed for ever be the Lord, for his free and sovereign grace!

NEVERTHELESS.

How much is sometimes conveyed
mind by one word, especially by
spired word. This word, NEVER
has often been profitable to me;
conveyed sweet comfort, strong e
ment, and a powerful stimulus
propose therefore to spend a fe
in looking at it, as it stands in
portions of God most holy
ing my many defec
bee



sincere; my heart is in God's cause,
set on God's glory. I have not taken
all the high places, I have still too
high thoughts, and high ways; never-
s, I trust it will be found, that my
is perfect with the Lord, and that I
be found a sincere believer, though an
fect Christian, all my days.

ave often been cast down in con-
nce of the dispensations of divine pro-
e, and the mysterious dealings of the
with my soul; but in reading the
s, I have often found comfort, be-
I saw that the Lord's people, had
xercised just in the same way in the
of old. Poor Asaph, how he was
dispirited, and distressed, but even in
se there was a nevertheless, as he
"*Nevertheless I am continually with
hou hast holden me by thy right hand.*"
xiii. 23. So is there in my case too,
wever the Lord has tried me, he has
forsaken me, nor let go his hold of
I have slid back often, but he has
me fast, and he holds me fast still.
ny things I may be deprived, but the
has pledged his word, that he will
leave me nor forsake me. And, not
o, but he will not let me leave him for
nor wander from him far. "I am con-
ly with thee." in the darkest night,
most trying season. "Thou hast
me with thy right hand," and that

is the reason, why I have not fainte
overcome, or turned back.

I have at times thought, that i
sequence of the power of sin, the de
ness of my own heart, and the wiles
devil, I should certainly turn aposta
forsake the right ways of the Lord.
there is one blessed "Nevertheless
has preserved and kept me until no
I believe it will keep me even to t
For thus it is written, in reference
beloved Lord, "*If his children for*
law, and walk not in my judgements :
break my statutes, and keep not m
mandments ; then will I visit their tr
sions with the rod, and their iniqui
stripes. NEVERTHELESS *my lovin*
ness will I not utterly take from h

,o, wouldst thou have hated me, if anythin ..uld have provoked thee to do so. But, ol I bless thee, for those sweet words, "NEVEI THELESS *my loving-kindness will I not u terly take from him.*" And if not from th head, not from the members, seeing w were chosen in him, blessed in him, ar preserved in him, and are members of h body, of his flesh, and of his bones.

I have passed through many sad and sor afflictions, and in those afflictions have bee left at times, without any cheering ligh comforting hope, or soul elevating consol tion. I have cried, but could obtain n answer. I have sought the Lord, but coul not find him. I have given way to doub and despondency, until I have sunk deep i sadness and in gloom. I have been tempte to think that my case was hopeless, and m experience contrary to that of the Lord's fa mily. I have fretted, complained, and re pined; and have been ready to give up all fo lost. But there was one blessed "*Neverth less,*" that like a star in the midst of midnigh darkness, gave me a little light, and cheer ed me with a little hope. In Psalm, cvi. read of the conduct, or rather misconduct Israel of old, how they provoked the Lor and brought down his sore judgments upo them; but in verses 44, 45, it is writte "NEVERTHELESS *he regarded their afflictio when he heard their cry; and remembered them his covenant, and repented* accor

to the multitude of his mercies." Wha
a blessed "Nevertheless," is this! After
much sin, so many provocations, and sn
severe chastisement; "*Nevertheless,*" af
all, notwithstanding all, in spite of all,
regarded their affliction, when he heard t
cry." As if it touched his paternal he
stired up the depths of his compassion.
aroused his tenderest pity. O thou inf
ly gracious God! Again I bless thy
able name, for thy long-suffering
tender mercy, toward such poor,
wicked, wayward worms of the earth
I have been discouraged in my wo
often, because I have seemed to la
vain, to spend my strength for nou
in vain. But I have been cheered i
itless toil of the disciple
hen they la

id in vain for a long time, perhaps the
next attempt may be crowned with ex-
rdinary success. Yes, my soul, if thou
toiled and taken nothing, remember
ı didst toil for Jesus, whose ministry
not the most successful. Thou didst
for Jesus, who toiled much more for
. O it ought to be enough, if we are
permitted to do something for him,
has done so much for us! If we are
permitted to suffer a little for him,
suffered so deeply for us! If in any way
ıre permitted to show our love, and ac-
wledge our obligation to him! Yes,
sed, blessed Saviour, though we take
ing, though we seem to toil in vain, yet
ıy word we will let down the net! As
sters of Christ, let us be encouraged by
! As Sunday school teachers, let us be
ulated by this! It is at the command
esus, it is out of love to Jesus, it is to
ɔur Jesus, that we preach and teach,
therefore however discouraging the
ımstances in which we are placed, let
ıy, "NEVERTHELESS *at thy word, I will*
'own the net."

have at various times been much dis-
tened, and sometimes perplexed by the
ıgeability of professors of religion.
r many have I seen fall into sin, or run
error. Many have disgraced their
ession, and many have cast it off alto-
ıer. But *there is* a "Nevertheless" in

God's word that has comforted me, a
ne right. Paul, writing to his belov
Timothy, speaks of some who had
rom the truth, and had overthrow
aith of others, but he adds, "NEV
LESS *the foundation of God standet*
aving this seal, The Lord knoweth
hat are his. And, Let every one tha
th the name of Christ, depart from ini
Yes, the Lord knoweth his own, a
listinguish them from mere pret
He is not surprised, or disappointed,
hing that takes place, though I am
knows whom he has chosen. He
very one upon whom he has set his
He requires that all who profess
hould imitate Christ, and walk as
walked, departing from all iniquity.

predicts them, and therefore we ought to expect them. Nor only so, but we should look beyond them, to what is to be introduced by them, for so did the apostles and primitive believers. Hence Peter having spoken of the day of the Lord, when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up; adds, "NEVERTHELESS, *we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*" 2 Pet. iii. 13. What a glorious prospect this opens before us! What a blessed nevertheless is here! New heavens! A new earth wherein dwelleth righteousness! Prepared specially for the saints, and intended for the glorification of our blessed Lord and Saviour. I wonder not that they sing above, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever, Amen." Nor am I surprised to read again, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and *hast* made us unto our God *kings and priests*; and *we shall* reig *on the earth.*" *How* glorious to reign c

reign with
s the pur-
ed ones of
s changes,
rthquakes,
rrible con-
ɔt be much
r, "*Never-*
I look for
rein dwell-

h there are
value and
"*Neverthe-*
Jews were
ss we made
ı. iv. 9, and
ɔrought re-
ɜes the sins,
f his forefa-



ify him, "*Nevertheless I am not asham-*
for I know whom I have believed, and
persuaded that he is able to keep that
h I have committed unto him, against
day." 2 Tim. i. 12. And when allud-
to the grievous and painful chastise-
it endured by the Hebrew Christians,
their comfort he adds, "*Nevertheless*
ward it yieldeth the peaceable fruit of
iteousness unto them which are exercised
eby." Heb. xii. 11. But if ever the
d was uttered with inimitable grace, re-
senting the most beautiful and lovely state
ind; it was when Jesus, lying on the
ground in Gethsemane, said, "*O my*
her, if it be possible, let this cup pass
me, NEVERTHELESS, *not as I will, but*
ou wilt." Matt. xxvii. 39. And if ever
splayed unequalled courage, and con-
the full persuasion of divinity, it was
it was uttered by the Lamb of God,
stood before the High Priest, who
him, "I adjure thee by the living
hat thou tell us whether thou be the
the Son of God; Jesus said unto him,
ist said: NEVERTHELESS *I say unto*
reafter shall ye see the Son of man
the right hand of power, and com-
clouds of heaven." Matt. xxvi. 64.
ssed Jesus, the proud, haughty,
priest of Israel, shall have more
word, to attest thy claims, for he
ee in thy glory, and in thy Fa-

ther's glory, and all the holy angels with
thee! O to submit to my heavenly Father
will as thou didst, and to look forwa
amidst all my sufferings, poverty, and pai
to the fulfilment of the apostolic testimo
"When Christwho is our life shall app
then shall yealso appear with him in glo

Now let the feeble all be strong,
And make Jehovah's arm their song,
His shield is spread o'er every saint;
And, thus supported, who shall faint?

What though the hosts of hell engag
With mingled cruelty and rage!
A faithful God restrains their hand
And chains them down in iron ban

by his word, he will displa
tioned to our d

: man is a sinner is universally admit-
and that a sinner needs a Saviour is
rally allowed. You, therefore, my
reader, whoever you may be, are a
:r, you have broken God's holy law, in-
)d God's just displeasure, and deserve
)hment at His hands. The law threat-
)very sinner with the punishment of
al death, dooms the sinning soul to be
'ated from God, to be deprived of all
ort and hope, and to be punished with
asting destruction. From this sen-
) of the law, from this doom of the sin-
here is no escaping but by faith in our
Jesus Christ. No one *can* save but
s, because He alone can render the
ience which the law required, and pay
)enalty which the law inflicted. He
into the world on purpose to do, and
ffer all that was necessary, in order
sinners may be fully, freely, and ever-
)gly saved. And, blessed be his holy
, what He came to do He did, and hav-
one it, ascended to His Father, and
nvested with unlimited power, and put
ssession of all blessings, that He might
inners. Now, therefore, He is able

to save any one, and every one that seeks to be saved by Him; and He is not only able, but He is *willing*, and, therefore, He says, "Come unto me, and I will give you rest."

The way in which Jesus saves is by placing to the account of the sinner, all that He did and suffered, and so his sins are justly pardoned, and his soul is honourably saved. The blood of Jesus atones for all the believer's sins; and the obedience of Jesus, justifies the believer's person. As his substitute Jesus lived, laboured, and died; and as his sacrifice, He made a full, perfect, and everlasting atonement for all his sins. The sinner believing in Jesus, trusting in Jesus, relying on Jesus, what Jesus did is taken as if he had done it, and what Jesus suffered is taken as if he had suffered it. Thus the debts he had contracted are paid, and the obedience required at his hands is rendered. In addition to this, Jesus having procured the Holy Spirit, confers it upon every one that comes to Him for salvation; in order that his nature may be sanctified, and made meet for heaven. Thus Jesus did all *for* the sinner, that a Substitute could do when here on earth; and now he gives the Holy Spirit, to do all *in* the sinner, that is requisite to his enjoying eternal life. The work of Christ *for* us is our justification or title to eternal life; and the work of the Spirit *in* us, is our sanctification or meet-

for everlasting glory. Christ, there-
is a complete Saviour, saving all who
·e in Him, from all the penal conse-
ıes of sin, both in this world and in
ɾhich is to come.
us, as a Saviour, as invested with un-
d authority, as possessed of all bless-
as having all things under His feet,
s *you* to come to Him. It is His
ı we echo, it is in His name we speak,
ıy His authority we call to you when
y, "Come to Jesus." You may be
· and heavy laden, you may be thirst-
ır happiness, and only meeting with
pointment, you may see yourself one
ı vilest of sinners, you may be filled
fear and dread, but *as such* you are
d to come to Jesus. He asks nothing
ı. He expects nothing from you. He
pared to confer every blessing upon
No recommendation is necessary.
ıreparation is needful. Just as you
ome to Jesus. For all you want, come

for coming to Jesus; and
e would unite to condemn
.ly if you stay away. Jesus
l, all you can desire, all you
He is prepared to bestow
: moment you are made will-

Jesus, go not to the law,
ife, but listen to the loving
"wherefore do you spend
that which is not bread, and
that which satisfieth not;
tly unto Me, and eat ye that
nd let your soul delight itself
:line your ear and come unto
our soul shall live, and I will
asting covenant with you,
you) the sure mercies of



you will soon enjoy the possession
righteousness of God, which is by
Jesus Christ unto all, and upon al
that believe. Come to Jesus for th
Spirit, and you will soon receive the
of adoption, which in your heart w
"Abba, Father," Come to Jesus f
dom, and He will make you wise u
vation, and wise to escape dangers,
your troubles, and glorify God in t
of visitation. Come to Jesus for st
and He will strengthen you with s
in your soul, so that you shall be str
the Lord, and in the power of His
Come to Jesus for deliverance, and
deliver you in six troubles, yea, ir
shall no evil touch you. Come to J
redemption, and He will ransom yo
the power of the grave, and give you
plete and glorious victory over the last
Come to Jesus for all that is neces
save you, and to make you perfect,
shall find yourself complete in Hi
be filled with all the fulness of God.
to Jesus in health, and He will tea
to enjoy and improve it. Come to J
sickness, and He will enable you to
it, and raise you above it. Come t
all through life, and He will make al
work together for your good. C
Jesus in death, and he will make yc
than *a conqueror over* it. Come
every day, and many times in the

y, and useful, and

ıd come to Christ.
ıre of an interest in
profess Christ. Be
ırist. How many,
re at this day who
ave just enough to
ire us with a feeble
) much to do with
ike the world, that
ith fear. Say they
ɔt; and to say they
dare not. But we
them. O, beloved,
pinions. Do not try
ımon. Seek not to
rorld, it cannot be;



will be the friend of the world, he is
nemy of God." Therefore, says the
tle John, "Love not the world, neither
hings that are in the world; for if any
love the world, the love of the Father
t in him."

hen an eminent Christian was lying on
death-bed, being visited by a young
d, who was in a hopeful state, she said
r, "Be decided, dear, don't be half and
" We echo her words, and to every
who reads these pages, we say, "BE DE-
D, FRIEND, BE DECIDED, DON'T BE HALF
HALF." For your own sake be decid-
or you cannot be happy, you will not
oly, unless you are. Without decision,
cannot claim God's promises; you can-
receive grace from Jesus; you cannot do
e with the world; nor can you over-
Satan. Without decision, you cannot
in faith, walk with God, or adorn the
rines of God our Saviour. Be decided
he sake of others. Indecision throws a
bling block in the way of the world,
ourages seeking souls, and grieves the
godly. It unfits you to work for God,
invariably brings dishonour on the cause
od. Be decided, for the Lord's sake.
commands you to decide, and He is dis-
oured by you every moment that you
ain in an undecided state. If, there-
you have any regard to your own com-
if you have any concern for the happi-

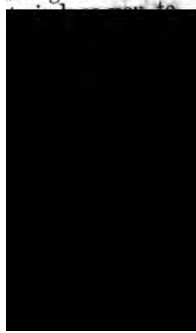
rough, and profess...
ght to be thorough.
Come to Jesus for grace, if you have not
y; and come to Him for more, if you have
little, that so you may become decidedly
evoted to Him, and to His cause. He de-
erves it at your hands, there was nothing
ike indecision about Him, when he under-
took your cause. He was not half and half,
when He obeyed the law for you, now when
He died in your stead. He is worthy, there-
fore, for whom you shall do this. Make His
word the rule of your life in all things; in the
workshop, behind the counter, in the
counting-house, in the market, or on change;
in buying, in selling, in exchanging, in all
you do, make the word of Christ your rule,
the conduct of Christ for your
practice of the true

ages you, "Come ye
, and be ye separate,
ouch not the unclean
ive you, and be a Fa-
shall be my sons and
ord Almighty." "Be
inct from the world.
the world. By your
: Christlike spirit, by
let all men be able to
another spirit in you.
ring as it were on the
s the world from the
ght out of the world,
rch, that there may be
to whom you belong.
alf." Ask not with
l may be saved, but
tain. Ask not how
ble the world, and yet
ek to have as much
le, to be as much like
Set up a high stand-
reach it. Take the
our rule, and endea-
Let the Lord Jesus be
e by all means to copy

Jesus calls to you, and
, I will give you rest."
ve not rest, there is
sus never breaks His
the soul that sincere-

E."

ome unto Him,
hich you must
would be safe.
ust find shelter,
terrible confla-
-place to which
pe the sword of
d in Jesus only,
ace. Come, O
alls you. Sweet-
d says, "Come,
ll your cares—I
r claims—I will
ts—I will soothe
will help you to
all your burdens
, and for ever—I
sting salvation."



"ABIDE IN ME."

th Christ is one of the greates
of the believer; and to be on
st is the privilege of every believer.
t any one who professes religion
ified without knowing, and daily
that he is one with Christ. Our
our stability, and our usefulness,
h depend on this. The union
Christ and His people is represent-
nself by the figure of a vine and
s; teaching us that our union
is as real, as close, and as neces-
union of the branch with its
. O what a glorious privilege
th Christ! Thus receiving all
from Christ, partaking of the
rist, and bearing fruit like
ng absolutely dependent on
our spiritual life, vigour, and
t being absolutely dependent
any thing, beside. Being
, our Beloved Lord, gives
s and necessary direction,
"

his the great object of our
it constantly before our

minds. And in order that we may
abled and encouraged to abide in Je
us consider what it supposes, what
quires, and what it secures. Holy
as the glorifier of Jesus, be Thou our
er; unfold the truth to our understa
apply it to our hearts, and write it i
characters upon our memories.

What does abiding in Christ su
Of course, that we are engrafted int
by a true and living faith, and that w
alone on Him for our acceptance with
for unless we are in Christ, we cannot
in Him. But being in Christ, in or
our actual and experimental abiding i
we must *daily feel our need of Him.*
great part of the work of the Holy
in the heart is to empty us, strip us o
lead us to feel our own weakness, and
us as poor sinners to look to Jesus
wisdom, righteousness, sanctificatio
redemption. And just in proportion
feel our need of Christ, and realize o
solute nothingness without Christ, sh
prize Him, enjoy Him, and exercise d
ence upon Him. As we must daily f
need of Christ, so also we must *have a*
tural knowledge of Christ. Just in p
tion as we know Christ shall we ma
of Him, cleave to Him, and rejoice i
Well did the Apostle know how nec
the knowledge of Christ was, and th
he prayed for the Ephesians, who kn

much of Christ already, "that the God of our Lord Jesus Christ, the Father of Glory, would give unto them the spirit of wisdom and revelation in the knowledge of Him." And giving expression to the desire of his own soul, he exclaimed, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto his death." O how little do many of us know of Christ, and therefore it is that we make so little use of Christ, receive so little from Christ, and do so little for Christ! Our sense of our need of Christ, if it be deep and increasing, will lead us to seek to know more of Christ; and knowing more of Christ, we shall daily come to Christ for all our supplies. This is the next prerequisite to our abiding in Christ, we must *come to Him*. We come to Him at first, as poor, lost, helpless sinners, that we may be saved by his merit and mercy; and as believers, we must come to Him with all our burdens, that He may bear them; with all our cares, that He may manage them; with all our sorrows, that He may sanctify them; with all our foes, that He may conquer them; with all our sins, that He may pardon them; and with all our wants, that He may supply them. All we need is in Christ, and in Christ for us. Our deep *necessity* fits us for Christ, *and His infinite fulness* fits Him for us *Our trials, troubles,* temptations, disa-

need of Chri
Christ is to make
ssings to us. Intercourse with
cessary to our abiding in Christ. Peter
scribes the Christian life thus: "Unto
hom coming, as unto a living stone, disal-
owed indeed of men, but chosen of God
and precious." If therefore we would abide
in Jesus, we must more and more feel our
need of Him; we must increase in our
knowledge of Him; we must seek all our
supplies from Him; and realise that we are
in union with Him:

What does abiding in Christ require? W
Many things; we may notice a few. We
must *think of Him*, or exercise the intelle
upon Him. As we are capable of thinki
have the power of fixing our thoug
we must make Christ
ughts, and thin
so litt

ɔing at the right hand of God. We think of His nature, His offices, His ns, and his glorious second advent. ·w much there is in Jesus to occupy oughts, and feast our souls! Is it nderful that we do not think of Him

Never, never, shall we enjoy deep ality, or rise above our doubts and or joy in God, or be very useful st our fellow-men, except we think ist more. As we must think of Christ, must *hear and read of Christ*. The should be employed on Christ, as the intellect. If we have the sense ing we should go where we can hear ist, not only on the Lord's day, but er days too. If we can read at all, ɔuld read of Christ; and as Christ is st important subject, and as we are leeply interested in Him than in any- lse, we should read of Him most. ıe thing to read religious books, and r thing to read of Christ; for many us books have very little of Christ in

Nor should we so much read what ys of Christ as what God says. God's ɔook should be our book, and we read it, that we may know more of , and become more like Christ. We ever abide in Christ as we ought, un- ɔ hear more of Christ, read more of , and *think more* of Christ. But we *ot stay at thinking*, hearing, or read-

all that pleases us, an[illegible]
desire. That we should keep back nothi
from Him, but speak to Him freely on eve
subject, and every circumstance. And rea
ising that Christ is with us, listening to u
and by sympathy entering into all our ci
cumstances, we should expect to receive i
timations of His will, proofs of His appr
bation, communications of His grace, a
the consoling influences of His love. O
thoughts should ascend to Jesus, and H
thoughts should descend and take possessi
of our minds. Without more direct, sens
ble, and secret communion with Christ, v
shall not much enjoy our union with Chri
or attend to the admonition to abide in Hi
Having communion with Christ, we mu
[illegible] He requires us to treat Hi
[illegible]

els an interest in the one as well
Yes, we must ask Him to work
l and to do of His good pleasure;
us all the good pleasure of His
ınd the work of faith with power.
ıst trust for temporals too, look-
ı for food and raiment, as well as
nd glory. We do not half trust
r. Our confidence in Him is not
Him. Our doubts, fears, and
dishonour Him. Let us there-
race that we may trust in Him
ı; trust Him for all, and trust
ithstanding all. As we must
, so we must *identify our cause*
Christ and His people are
the branch and the vine are one,
ıbers and the head are one, as
g and the foundation are one, so
his people are one. He has
Himself with them, and they
ıtify Him with themselves. He
ied His with theirs, and they
ıtify theirs with His. Jesus
terest in all that concerns them
and they should take an interest
ɔoncerns Him and His. "Ye
ur own, ye are bought with a
ɔfore glorify God in your bodies
r spirits, which are His." Christ
person, My obedience, My grace,
My word, My wealth, My glory,
ou shall taste My sorrows now,

ty, my sickness ...
death. I will be for Thee, and for ... alone now, as I hope to be with Thee and like Thee for ever.

Beloved, let us think of Christ more, le us read of Christ more, let us commune wit Christ more, and let us identify ourselve with the cause of Christ, so shall we abid in Him.

What will abiding in Christ secure? I will secure our *safety*. Noah was not s safe in his ark, Lot was not so safe in Zoa the man-slayer was not so safe in the city c refuge, as the true believer is in Christ Abiding in Christ, to him there is no con demnation; every sin is pardoned; th whole, the perfect, the glorious righteous ness of Christ is his. All the glorious per ... His nature are thrown aroun

ng in Christ! all things work toge- for his good. Happy believer, no one n ever pluck thee out of thy Redeemer's nds, or sever thee from thy Saviour's re. Abiding in Christ will not only sure our safety, but our *happiness*. ppy, thrice happy is the man that is in rist. He is not only pardoned, but jus- ied; not only justified, but accepted and ceasant in the sight of God; not only ac- pted, but adopted, and is God's beloved ild; he is not only a beloved child, but heir of God, and a joint heir with Christ. it not enough to make a man happy, to ow that God has blotted out all his sins; s given him an inheritance among all them at are sanctified, and never looks upon n but as in Christ, nor treats him other- se than as a beloved child? Abiding in rist not only fixes us in a happy state, t secures our *supplies*. All we need for e body and for the soul, for life and in ath, is provided for us, secured to us, and ll be conferred upon us, as we need it. how precious the Apostle's words to the ilippians: "My God shall supply all ur need according to His riches in glory Christ Jesus." Well may our beloved rd say, "Take therefore no thought at is, no anxious, depressing thought) the morrow; for the morrow shall take ought *for the* things of itself. Sufficient

unto the day is the evil thereof." (
vi. 34.)

Beloved, the God that has numbere
very hairs of our heads; the God wh
redeemed our souls from everlasting d
the God who has made us so one with
Son, that we are members of His bod
His flesh, and of His bones; this Go
provided for all our needs, has pro
to supply all our wants, and will be as
as His word.

Abiding in Christ will also secure
usefulness. We long to be useful, an
our usefulness to glorify our God, and
our our beloved Saviour; and usefu
does not depend on great gifts, on ex
station, or on bodily vigour; but it do
pend very much on our union to C
communion with Christ, and abidin
Christ. "He that abideth in Me,"
Jesus, "and I in him, the same bri
forth much fruit." Not only fruit, yo
but much fruit. O if we were livi
close and intimate fellowship with Jes
we were drinking into His Spirit, if we
abiding in Him as the branch in the
how useful we should be! Let us the
deeply impressed with the consider
that our safety, happiness, supplies,
usefulness, depend on our abiding in J
and then, just in proportion as we wi
realise our safety, enjoy solid happi
live without care and anxiety, and t

l in our day and generation, shall we
ıvour to abide in Jesus.
r dear friends, we live in stirring times,
'thing is full of life and vigour, except
Church of Christ, which ought to be
so than anything beside. We hear of
utpouring of the Spirit, and of a great
al of religion in another land, and we
the same blessing in our own. Many
to be impressed with this fact, and
s are being used to obtain such a
ing. But is it not to be feared that
· are looking to meetings, to excite-
, and to the use of means, rather than
)d. And is there not reason to fear
the feelings produced by exciting cir-
tances and startling intelligence from
ıd, will end with them? It is not mere
ement that we want, but something
·, deeper, and more spiritual. We
have physical excitement, mental ex-
ıent, and even spiritual excitement, and
ıy end in nothing. We want deep
uality. We want to be filled with the
Spirit. We want union to Christ,
abiding in Christ, that we may
he the Spirit of Christ, copy the ex-
e of Christ, and so be extensively use-
the cause of Christ.
ıll *we* have a revival of pure and un-
d religion? Shall we be instrumental
)taining and bringing about such a
ed state of things? If so, we must at-

tend to the following things.
must be in Christ. Apart
without union to Him, we ca
in this matter. As poor sinn
feel our need of Christ, come t
tain salvation from Christ, and
love be united to the person of
union to Christ, no grace, no
no acceptance with God, or
confidence to God. Witho
Christ, we have no power wi
except we have power with G
have no power with man for
saving purposes. Second, *we*
mate with Christ. We mus
faith of Him. We must wal
We must carry everything to
must seek all we need from
must be constantly going to

fe." We may act from pity or from
for applause, or to satisfy conscience;
should act for Christ. The glory of
should ever be our aim and end in
religious actions. As all that Christ
the Saviour, he did for us, so all that
as Christians, should be done for
Now, unless we are in union with
, we cannot be intimate with Christ;
ess we are intimate with Christ, we
ot, in our efforts and endeavours to
d act for Christ. Fourth, *we must*
Christ. We may possess His na-
or "if any man have not the Spirit
ist he is none of His." We must be-
His disciples, and learn of Him. We
opy His example, breathe His spirit,
ibibe His temper. Every Christian
represent Christ in the world, in the
, and in the Church of God; and if
not give a fair representation of
, we do not answer the end of our new
on.
il we are more like Christ, it cannot
l of us, "Ye are manifestly declared
the epistles of Christ, written not
nk, but with the Spirit of the living
not in tables of stone, but in the fleshy
of the heart." O for grace to make us
like Christ. Finally, *we must receive*
irit from Christ. The Father pro-
to *give His Holy* Spirit to the Church.
the Son had finished His work on

earth, He went up to heaven, and received of the Father the Spirit promised. On the day of Pentecost He sent down that Spirit into His Church; and by the wisdom, power, and operations of that Spirit, sinners were converted, the Church increased, and believers were edified. Now, the great thing we want for ourselves, is the Spirit in fulness and in power. That fulness and power of the Spirit that we need must be obtained from Christ, but it can only be obtained by close walking with Christ. The great thing needed by the Church in order to its union, harmony, and increase, is the Spirit in fulness and in power. That blessing would remove our prejudices against each other, break down all the walls and hedges that keep us asunder, lead us more fully into the truth, and fill us with love to one another. Then we should love on another as Christ has loved us, and th being the case, the Church of Jesus wou soon look forth "as the morning, fair as t moon, clear as the sun, and terrible as army with banners." Then the poor, self worldlings around us, would be compel to exclaim, "See how these Christians l one another." And then the convic would be forced on every conscience, the religion of Christ is a divine reali holy power, and a spiritual nature. thing will tell on the world like the ho of the Church. This, then, is what we

ıe Church—not worldly titles, places, nours; not worldly wealth, respecta-, or distinctions; not so much great splendid talents, or powerful minds; the Spirit in fulness and in power. is the great thing needed by the world. s the Gospel, the ministry, the Lord's the Church, and all various religious ies, and yet it lieth in the wicked One

There are comparatively few conver- while multitudes are hardening in Nothing but the Spirit in fulness and wer will awaken sinners to a sense of danger, convince them of sin because believe not on Jesus, or lead them to ross for life and salvation. The world d's enemy. The world is governed by . The world hates the light. And in tate it will continue "until the Spirit ured upon us from on high," and then will be deep convictions, numerous rsions, and the glory of the Lord will realed.

ıder, *are you in Christ?* This is a olemn and important question. Press ne on your heart, nor rest until you ıy, "Yes, blessed be God, through free overeign grace, Christ and my soul ne." If you are in Christ, *are you ıte with Christ?* Is there a constant ourse carried on between Christ and *soul, in reference* to all things both *ral and spiritual?* Remember, if you

are a Christian, the Lord Jesus feels
ested in everything that affects you,
ever mean or minute it may appear.
you *act for Christ?* Is the honour
glory of Jesus the great end at
you aim, the object you have habitual
view? Think for Jesus. Speak for J
Act for Jesus. Let your whole life be
secrated to Jesus. That for you t
may be Christ, and then for you to di
be gain. Whatsoever you do, do all i
name of the Lord Jesus, giving th
unto God and the Father by Him.
you like Christ? I think I hear yo
claim, "Oh, how faint the resemblanc
at all like Him, O how little!"
friend, if you would be like Christ,
must be much with Christ; and if yo
much with Christ, you will in Chris
the glory of God, and be gradually cha
"into the same image, from glory to g
even as by the Spirit of the Lord."
you receive the Spirit from Christ? H
it. He has promised it. He is prepa
bestow it. But He will have us fee
need of it, ardently long for it, earn
seek it, and persevere in our applica
until we obtain it. In this way the S
in fulness and power may be obtained
in no other; and we have not becau
ask not, or because we ask amiss. L
come to Jesus as poor, empty, needy
tures, and seek until we obtain this inv
ble blessing at His hands.

now to conclude, let us pity the
, rent and divided, comparatively
ss and feeble as it is, and for the
of Christ, and out of pure love to the
, let us set our hearts upon obtain-
Holy Spirit for it, in greater fulness
has been enjoyed by it in our day.
also look with joy on this poor un-
world, which lies under sentence of
only waiting for the day of execu-
and let us endeavour to bring down
ly Spirit upon it, by earnest, united,
nate, persevering prayer. Morn-
on, and night let us pray for it. In
in private, and in our families let us
r it. And while we pray that the
Spirit may descend upon it, let us
o all about us of Jesus, and try, as
pended on our efforts, to save souls
leath. The secret of success lies
our being united to Christ, abiding
st, and acting for Christ; acting for
as if everything depended on what
and yet depending upon the Holy
as if everything depended on His
e, power, and operation alone.
us Lord, make us thorough Chris-
nd use, oh, use us, to bring about a
of pure and undefiled religion, for
s sake! Amen.

FOLLOWING THE L

I READ in the book of the Re
a company, who follow the La
soever he goeth. Rev. xiv. 4
on mount Zion, they have got
tory over every foe, and they
song of praise unto God. The
and holy, and were redeemed
men. Of them, their employm
joyments, I can know but little
have humble imitators on ea
who keep the same object in vi

hrough the world with the eye fixed on
ıs, as dying for their sins, and rising
n for their justification. This figure
forth the loving gentleness of his na-
, in dealing with them. He deals with
n in love. He leads them as a lamb.
leads them no where, but where he goes
self first. His gentleness is a source of
fort, and a cause of their elevation; as
Psalmist said, "Thy gentleness hath
e me great." The figure refers also, to
beautiful example he has set them.
y are to aim to be like him, not dogs,
s, tigers, or lions, but lambs. Lambs
ıe midst of wolves. "Be ye," said he,
se as serpents, and harmless as doves."
meekness, gentleness, and love, we
n the doctrines of God our Saviour.
ely Lamb of God, make us like thyself,
, harmless, and undefiled! We will
ce secondly,

HE DOCILE COMPANY. "They follow
Lamb." Once they wandered from
, turning every one to his own way.
ıy of them have tried to run before
. But now their pride and self-will
ıg subdued by his grace, they are will-
to walk after him. The Lamb leads all
company out of darkness, into marvel-
light; so that, though they were once
kness, they are now light in the Lord.
y were in ignorance, error, and super-
ion once; but now they know the Lord,

love the truth, and worship God in simplicity and spirituality. They are cheerful, safe, and happy, following the Lamb. They fix the eye on the path he took, the places he visited, and the course he pursued; and they seek to go where he went, and to do as he has done. Did he go to the Jordan to be baptised of John? They consecrate themselves to him and his service, by being baptized in his name. Was he led by the Spirit into the wilderness, to be tempted, tested, tried, by the devil? They are also tempted and tried in like manner as he was. Did he leave the wilderness for the city, to glorify God in active life, and do good to men? They also take their places in society, and by their integrity, uprightness, and merciful disposition, endeavour to glorify God in their bodies, and spirits, which are his: and to do good to all by whom they are surrounded. Did he go with his disciples into the guest chamber, and there having eaten of the paschal supper, celebrate his own supper, in remembrance of his agony and bloody sweat, of his cross and passion? So do his followers meet, sit around his table, and commemorate his astounding love. Did he go into Gethsemane, to suffer for them, and be baptized in agonies and blood? So do they, in the exercise of a realising faith, visit that garden, and have fellowship with him in his sufferings. Did he go from the garden to the

cross, there to offer himself to God for th
as a sacrifice of a sweet smelling savou
To Calvary they often go, and are affect
with his dying sorrows, until they are fill
with revenge against their sins, and mour
and weep for him. Did he lie in the grav
as an imprisoned victim, until liberated o
the third morning, by his glorious Father?
To Joseph's garden they often go, look into
the empty sepulchre, think of their own
death, and anticipate their glorious resur-
rection, as secured by his. Did he lead out
his disciples as far as Bethany, and from
thence ascend to his Father, and their Fa-
ther; to his God, and their God? They
also visit the same spot, and in faith and
affection ascend with him, anticipating the
time, when they shall be caught up to meet
the Lord in the air, and so be for ever with
him. O how sweet, how delightful the
rospect! Soon, perhaps very soon, we
all enjoy all that is contained in that
reet verse, "The Lamb that is in the
dst of the throne shall feed them, and
d them into living fountains of waters;
l God shall wipe away all tears from their
s." Rev. vii. 17.

hey follow him *fully*, "whithersoever he
h," submitting their wills to his. He
ses, they approve of his choice. He
, they follow in his steps. The road
be rough, the trials many, and the
lties great, but if the Lamb lead they

follow. Observe then, all who
by Christ, follow Christ. This
that they are his, and that he
Except we follow the Lamb, w
proof that our names are in his
interests in his hand, and our
his keeping. But following Je
ing his holy and useful life,
bright and perfect example; th
no doubt but our names are wri
book of life of the Lamb, from
tion of the world: there is no q
our interests are in his hands, a
will keep that which we have
unto him, against the day of h
appearing: and we may rest as
all our wants shall be supplied,
thus walk uprightly, he will wi
us no good thing. Lamb of Go

THE CONTRAST.

I FEEL inclined for a few minutes to look back, call to mind what I was, and contrast the same with what I am now. Unquestionably I shall be justified in doing this, because the Lord directed Israel, to look to the rock whence they were hewn, and to the hole of the pit out of which they were digged. In a worse *state* than I once was, it is almost impossible to be, and all the consequence of sin; in a much better *state* I cannot well be, and all is to be ascribed to free grace. I had destroyed myself, and my deliverance was of the Lord alone. If any creature has reason to be humble, I have, on account of what I was once: and if any creature has reason to be grateful, I have, on account of what sovereign grace has done for me. But to the point,—

I was *a slave*. A slave to sin, to Satan, to the world, and to diverse lusts and pleasures. A slave in fetters, in wretched bondage, and what was worse, had no desire to be made free. I am now *redeemed*. Redeemed by the precious blood of Jesus, and by the power of invincible grace. Redeemed *to God*. My fetters are snapped asun-



I was *a criminal* under sentence c
I had broken the law, insulted the l
and even refused to accept a par
hardened myself in crime, and treat
nal punishment with contempt. I
a justified *child of God.* By faith
I have realised my pardon, I have
my acquittal, and I have received th
of adoption. My sins are forgiven
out, forgotten; and the perfect wo
Son of God, which he wrought c
upon earth, is placed to my account.
ed be his name, he allowed my si
imputed to him, and he became a
ing for me, that I might be made th
eousness of God in him: and now
of union to him, I am righteous,
righteous.

I was *an enemy to God.* There
thing in God I loved, nor did I
have anything to do with him. I
an utter dislike to God, and such

reconciled to him, but I contemptuously refused. But now I am *a friend of God.* I love him. I confide in him. I trust him with all my secrets. I consult him in all my difficulties. I wish, always, to realize that he is present with me; and desire to think, speak, and act as always under his eye. I prize his smile, his presence, and his love above all things beside; and instead of being my own God, I wish every power, faculty, wish, and word, to be subjected to his will. Blessed be God, that by the death of his Son, the work of his Spirit, and the displays of his love, he has thoroughly reconciled me to himself!

I was *a child of wrath.* The wrath of God was revealed from heaven against my sin. There was everything in my nature and conduct to stir up, and call forth the just wrath of God against me. I was born in sin. I grew up a sinner. I was becoming a daring, desperate sinner, when he called me by his grace. I could claim nothing but wrath as my inheritance. I deserved nothing but wrath by my conduct. But, O wondrous love! unsought, unsolicited, the God of love stopped me, transformed me, and made me a new creature in Christ Jesus. I am now *an heir of God,* and *a joint heir with Jesus Christ.* The property of my heavenly Father is made over to me, and therefore, *though* by nature I had nothing *now as a child* of God, I possess all things

For saith the apostle, "All things are yours." As related to Christ, as one with Christ, I share in the immense wealth of the Son of God, and it would baffle the intellect of an angel to comprehend the unsearchable riches of Christ, to which I am entitled. Wonder, O heavens! be astonished, O earth! I, a poor degraded sinner, a hateful child of wrath, am now, as an act of God's most marvellous grace, made an heir of God, and a joint heir with his beloved Son!

I was *once afar off*. As far from God as sin could place me. God was not in all my thoughts. Nothing would have been more irksome to me, or have been more dreaded by me, than the presence of God. Therefore, by my conduct, I daily said unto God, "Depart from me, I desire not the knowledge of thy ways." But now *I am brought near* by the blood of Christ. All cause of fear and disagreement is removed, and he drew me with cords of love, as with the bands of a man. He drew me, guilty as I was, and said, "Thy sins are forgiven thee." He looked upon me, vile and degraded as I was, and said, "I have loved thee with an everlasting love." Having received the pardon of my sins, believing the love that God hath to me, and feeling the attracting power of his mercy, I came into his presence, fell at his feet, and now can never be near enough to him, nor shall I, until admitted *into his* immediate presence. Blessed, for



ever blessed be the Lord, that I am no longer a stranger, or at a distance, but am known of God, and near to God!

Once more, *I was possessed by Satan.* The evil One dwelt in me, influenced me, and led me captive at his will. My heart was his workshop. I was his willing slave. But now, *I am inhabited by the Spirit of God.* I am a temple of the Holy Ghost. The Spirit of Jesus dwells in me. He works in me every good work. He suggests to me every holy thought. He subdues my corruptions, and works in me to will and to do of his own good pleasure. Wondrous change, my heart once the den of the demon of darkness, is now the palace of the Spirit of light, holiness, and truth! How can I sufficiently admire the grace that wrought the change, or adore the God of all grace, who displayed such grace in me!

Once I was the bond-slave of Satan, now I am the redeemed of the Lord. Once I was a criminal waiting for an ignominious execution, now I am accepted in the Beloved, justified from all things, and acknowledged a child of God. Once I was a bitter enemy to God, without the least cause, now I am his friend, and he always treats me as such. Once I was a child of wrath, an heir of hell, now I am an heir of God, and a joint heir with Jesus Christ. Once I was afar off from God by wicked works, and loved the distance well, now I am brought nigh to

the power of the Holy Spirit!
trast between the past and the pr
all must be ascribed to the gr
alone!

Tell me no more of earthly toy
Of sinful mirth and carnal joys
(The things I loved before);
Let me but view my Saviour's f
And feel his animating grace,
And I desire no more.

Tell me no more of praise or w
Of careless ease and blooming
For they have all their snare
Let me but know my sins forg
And see my name enrolled in
And I am free from cares.

HOW TO BE USEFUL.

"It is my desire," said a young Christian, "to be useful. I want to do something for Him, who has done so much for me. But I want a little advice. Can you tell me in a few words, how to act so as to succeed in my efforts?"

The desire is good, and the effort should be made. The advice, such as it is, is forthcoming. First, *look well to your motives*, for very much depends on this. A selfish motive, will never command God's blessing. Many a young man has felt a desire to be useful, and has gone to work, but has failed; just because he was prompted by spiritual pride, or by some other carnal principle or motive. If you would succeed in your efforts to do good, see to it, that you are influenced by the love of Christ, by sympathy with perishing sinners, and by zeal for the glory of God. Then *look out for work that you can do*, not be aspiring to what is beyond your abilities, or for which you are not at present qualified. You may be able to *give a religious* tract, and speak a few *loving words to* recommend the Saviour;

so, do it. Or you may be able to instruct a class of poor children, endeavouring to snatch them from ruin, and to win them for Jesus; if so, do it. By and by, you may be able to speak to a few friends, in order to provoke unto love, and good works; and then to go out into some neglected village, hamlet, or back street of the town, and collect together a few who never hear the gospel, and tell them in simple, heartfelt, strains of a Redeemer's love. In this way, you will find your talents increase, and your courage and confidence gain strength. But do not attempt to begin, where you should leave off. If you aim at a pulpit, it may be only to display your abilities, and then you will manifest your folly. But, if you are willing to do any thing for Jesus, and begin by doing little things first, you will secure God's blessing, and no doubt succeed.

Having selected the work which appears to be most adapted to your station in life, and abilities, then *exercise faith in God*. Believe his promises, realize his presence, and place implicit confidence in him. If you believe that God will bless the most simple efforts put forth for his glory; if you realise that God is with you, as he has promised to be; and if you speak or act, having confidence in God, you will conquer fear, overcome difficulties, and act as a servant of God. *Be much in prayer*. Nothing will do so much to qualify you for your

t, or to bring you into a proper state of
l for your work, as earnest, fervent,
ıt prayer. I suppose there is not a suc-
ful servant of God living, but who, in
ing back, is ready to exclaim with a
"Oh, that I had prayed more!" Pray-
ill bring down the blessing of God up-
ou. Much prayer will constrain the
l Jesus to be specially present with
Labour in the work. Make a busi-
of it. Don't take it by way of amuse-
, or relaxation, or to fill up a vacant
. But set your heart upon it as im-
nt, as necessary to be done, and to be
by you. If we labour at all, we should
ır for God. If we throw our heart into
thing, we should throw it into God's
. If we agonise at all, after we have
ed in at the strait gate, we should
ise to save souls from death. *Follow*
very effort, with a direct appeal to God
is blessing. Some parties carry their
home every night, and present it to
employers; we should do so, oftener
that. Before commencing, we should
; while in the work, our hearts should
ending to God; and when we have
any thing, we should at once lay it
e the Lord, and earnestly crave his
ing upon it. Paul must plant, and
loe must water, but the increase must
from God. To use the means is ours,
ss the means is God's. *Then we should*

se the Lord. Praise him for any talent
ch he has given us, for the disposition
make use of our talent, for any opportu-
y to do a little for him, and for any and
ery intimation that he is crowning our
forts with his blessing. What is com-
nenced in humility, from a pure motive
nd is carried on in faith and prayer, is sur
to be succeeded with God's blessing. Bu
if our efforts originate in self, and are co
ried on for our own credit, honour, a
glory, they must eventually fail. As the
fore we wish to succeed, and as spiri
pride is so subtle and deceiving, it becc
us to examine ourselves thoroughly and
quently, and to place not only our
ourselves before the Lord, that he
d sanctify us, that so w
in righteou

THERE'S NO FEAR OF ME.

It is well to know our weak points, for the most confident are often in the greatest danger. Hence an Apostle has said, "Let him that thinketh he standeth, take heed lest he fall." He thinks himself quite capable of taking care of himself. He does not need to be watched, and looked after as some others do; but let him take heed, he may be tripped up before he is aware, or stumble over some stone in the dark. "They are well kept, whom God keeps," says the proverb; and there is no doubt of its truth. I never knew a self-sufficient person, who walked steadily, or never tripped. When cautions are despised or neglected, then danger is near.

William Thorp was cautioned against giving up his company to certain fast young men, lest they should lead him astray; but he felt quite safe and secure, and said, "*There's no fear of me.*" But there was fear, for first they praised and complimented him, then they urged and bantered him, until at length they got him entirely into their power. He was led by them to th

alehouse, the theatre, and the races, and then his money was squandered, his morals were corrupted, and his health was undermined. At length, with an empty purse, a ruined constitution, and a wretched mind, he had to go home, and become a burden to his family, and a misery to himself. Oh, William, you said that there was no fear of you, but you found out your mistake, but not until it was too late. Young men, beware of self-confidence. Beware of trifling with temptation. "He that walketh uprightly, walketh surely, but the companion of fools shall be destroyed." Many a young man has been ruined, because he has thought too highly of himself, and has had too much conceit to listen to advice. Make the Bible your companion; get the book of the Proverbs into your head and into your heart, and it will prove an invaluable preservative.

Kitty Blight, while at home with her parents promised well, but she went to be servant in a large family, and being of a quick and cheerful disposition, she soon made her way, and got advanced. Then she began to be vain, and carried her head rather high; her kind and judicious mother warned her and entreated her to be on her guard, but with a self-confident air, she said, "*There's no fear of me.*" But her mother saw that there was fear. The footman invited her to go with him to visit his friends, who were

frivolous and very worldly. Then he took her to the fair, and to the dancing room. By degrees she began to love these things, she lost her simplicity, became dissatisfied with service, married without any good prospect of a living, and became a miserable, poverty-stricken, unhappy wife. Kitty little thought that she should ever come to live in such wretched apartments, be the wife of such a degraded man, or experience such misery as she did; but it all originated in her overweening opinion of herself, as expressed in our motto, "*There's no fear of me.*" Young women, if you are not afraid for yourselves, others will fear for you. You have no idea of the power of temptation, or how easily, and how soon, evil habits are contracted. Nothing can be more true, than the statement of the Holy Scriptures, "Evil communications corrupt good manners; which makes the exhortation that follows so important; "Awake to righteousness and sin not."

James Humphreys, was a member of a Christian church, and for a time he walked wisely, and wore well. But at length his Pastor saw that he was getting "heady," and very kindly admonished him. He appeared to take it well, but added, "*There's no fear of me.*" And yet, he was the very man of whom there was the most to fear: for as soon *as* we begin to have any confidence *in ourselves,* we are in danger. To

James found this out. He began to read questionable books, and lost his relish for God's word. He joined several societies, and preferred their meetings, to the prayer meetings or weekly sermons. He became fond of controversy and debating, and all his savour in Christian conversation was soon gone. He had little relish for private prayer, and entirely neglected self-examination. At length he began to trifle with the truth, and fell into error. Conscience remonstrated, but he stilled that. Friends warned him, but he smiled at their fears. As one evil always leads to another, so having embraced erroneous views, he began to lose his reverence for divine things, his heart was hardened, and he fell into sin. In this wretched condition for a considerable time he remained, having too much religion thoroughly to enjoy the world; and too little, thoroughly to enjoy the things of God. At length, God in his mercy laid him on the bed of affliction, convinced him of his sin, humbled him in the dust, or, as Job would say, "rolled him in the ditch," and now with broken bones, with deep groans and heavy sighs, he managed to crawl to the cross, where, after deep prostrations of soul, heart piercing confessions of his folly, and earnest prayer, he was restored to the enjoyment of peace with God. And now, he loathes himself in his own sight, walks softly before the Lord, and speaks with caution.

before his fellow men. He would not say now, "*There's no fear of me,*" but instead thereof would cry, "Hold thou me up, and I shall be safe." He thoroughly approves of Solomon's words, "Blessed is the man that feareth always." God has forgiven him, but he will never forgive himself.

Reader, we could give you many instances of the folly of self importance, and self sufficiency; and in many more ways illustrate our motto: let the above suffice. We wish to warn you in time, to caution you before you fall into danger, and so to preserve you from it. You need divine keeping, and you may have it. But if you would, you must cultivate humility of mind, exercise faith in God's promises, and seek the fulfilment of them by earnest prayer. "Pride goeth before destruction, and a haughty spirit before a fall." You are only safe as you walk humbly with your God. Never despise the advice, or neglect the warnings of aged Christians; they know more of human weakness, more of the power of Satanic influence, and more of the effects of improper company, than you do. They have seen more, they have felt more, and most likely, they have read more; they are therefore better qualified to judge for you on many points, than you are for yourselves. While therefore you may be tempted in a wrong sense to "prove all *things*," be sure that you "hold *fast that which is* good: and abstain fr

The men that fear the Lord
In every state are blest;
The Lord will grant whate'er they want
Their souls shall dwell at rest.

His secrets they shall share,
His covenant shall learn;
Guided by grace, shall walk his ways,
And heavenly truths discern.

He pities all their griefs;
When sinking, makes them swim;
He dries their tears, relieves their fears,
And bids them trust in him.

In his remembrance-book,
The Saviour sets them down,
Accounting each, a jewel rich;
And calls them all his own.

[illegible] the spir't of faith;

AN EVIDENCE OF GRACE.

I LOVE to hear a good man speak, when he is in a good mood; especially to hear a useful man tell of the origin of his usefulness. I had this treat last night. A good man, and a very useful man, rose to address a large body of Sunday School Teachers, and in opening his address he said, "FROM THE MOMENT GOD CALLED ME BY HIS GRACE, I FELT AN EARNEST DESIRE TO BRING OTHERS TO JESUS." That desire has ruled and reigned in his heart, and has appeared in his life for more than thirty years, and is likely to do so until he dies. I scarcely know a more satisfactory evidence of conversion, than a deep-seated, abiding desire to do good to others, both spiritually and temporally. From mere benevolence, we may desire to benefit the body, elevate the character, and improve the morals; from mere sentimentality, we may desire to bring persons to think as we think, believe as we believe, and profess as we profess; but an influential and abiding desire to save the souls, and benefit the bodies, of our fellowmen, proves the presence, power, and grace of the Holy Spirit *in the heart.*

Wherever this desire is begotten, be tried, perhaps severly tried, by pointments, discouragements, and G laying to bless; but it will ultima crowned with success. I never l never heard of a person, who thus to bring souls to Jesus, and was wi work, wait, and pray, who did not s All difficulties, however great they will be overcome, all impediments removed out of the way, and succ crown persevering effort. Mere imp excitement, like the land flood, may great noise, and attract great attent time; but will ultimately dry up, injuring rather than leaving a bless hind it. But this deep-seated desir ing up out of the heart renewed by like the stream supplied by the spring, will widen and deepen as it and down to life's latest hour will many, and at death leave a blessing it. The Christian, with this desire heart, cannot sit down in self-enjo will not be afraid of the cry, "The lion in the way, there is a lion streets;" will not seek the gratifica the flesh, as the principal end of lif will often mortify the flesh, with its p

souls to him! To spend one's time, and one's talents in his service! And, what a pleasure in the decline of life, to look back upon a life of usefulness, to think of sinners saved, believers comforted, children instructed, orphans provided for, broken-hearted widows cheered, and others set forward in life, by our instrumentality. How these things will appear, when we stand at the bar of God, or when we look back upon them in eternity, we cannot exactly say, but we are sure of this, that if we think of them at all, it will be with more pleasure, than we shall think of having amassed money, or dressed in silk and fine linen, or of having acquired a name and fame among our fellowmen. If souls saved, are jewels in the crown of the glorified, some will have few jewels. If we are rewarded according to our works, some can expect a very small reward. If the good and the faithful *alone*, hear the plaudit, WELL DONE! many will listen in vain for it.

Reader, how is it with you? Are you a decided Christian? Are you a useful Christian? Have you this evidence of true faith, *that from the moment you believed yourself called by grace, you felt an earnest desire to bring others to Jesus?* To be saved ourselves, and not wish others to enjoy the same blessing—to draw water with joy out of the wells of salvation, and not wish others *to drink of it*—to be filled with joy and

with love to souls, if every one
the name of Christ, felt an ear
bring souls to Jesus, in wha
state would our churches and
be? But, alas! too many are
believing they are saved them
out seeking to save others. T
comfort for themselves only, in
ing to bring others to Jesus, a
the Saviour thereby. O Holy
vince us all of our selfishness,
ness of the love of ease, of i
flesh, of worldly conformity, a
of consenting to the eternal de
around us! Deliver us from
ness, let not our garments be
the blood of souls, but give us

WHO IS OUR MASTER?

We are all servants. We have given ourselves up to work for some one—to serve some one. The apostle Paul tells us, how we may ascertain, who is our master. He says, "*His servants ye are, whom ye obey.*" Now we either serve self, Satan, or the Lord Jesus Christ. It comes therefore to this, that either Satan or Christ is our master; and he is our master whom we obey. Do we consult the will of Christ, in what we do? Do we wish, and seek to please Christ, in what we do? Do we desire in every thing to commend ourselves to the Lord Jesus, and secure his approbation? If so, then Christ is our master, and we are his servants. He has work for us to do for him. His word must be our rule in doing it. He will accept and acknowledge our poor efforts, though they are feeble and imperfect. Jesus is the best, the kindest of masters. He looks more at the motive, than the excellency of the work. He often takes the will for the deed, and never *despises the* least thing that is done *out of love to his* name.

will. He has, and keeps posses
heart. He is the worst of mas
service is bitter. His wages ar
for "The wages of sin is death."
death! He finds his slaves pl
He keeps them busy, that the
think. He rules them with ε
He degrades their nature, secu
of their souls, and makes them
both in this world, and the nex
fatuates his victims, so that t
darkness to light, bondage to lib
holiness, and as a consequenc
heaven. That is to say, they
ways of sin, though hell is at t
the way of holiness, though it l
heaven.

Reader, who is your master?

Jesus by nature, consequently however, we may attempt to deceive others, or persuade ourselves, that we are the servants of Christ, we are not, except we have been delivered from the power of darkness, and are translated into the kingdom of God's dear Son. What a degradation to have Satan for our master! To be the slave of the most degraded, accursed, and most miserable being in God's universe! Lord, are we the slaves of Satan? Do we serve sin? If so, convince us of our folly, of our criminality, and bring, O bring us unto the liberty wherewith thou makest thy people free. Sicken us of sin. Set our hearts against sin. Deliver us from the dreadful power, and fascinating influence of sin; and implant holy principles deep in our natures, that we may henceforth serve thee in holiness and righteousness, all the days of our life. Jesus, Saviour, take us into thy service, employ us in thy vineyard, use us to thy glory, and at death receive us to rest in thy presence! O to be the willing, devoted, useful servants of the Lord Jesus! O to shew forth thy praise, merciful Redeemer, in body, soul, and spirit, in public and in private, in time and in eternity. Amen.



A YOUNG lad, in the lower ranks o
on his sick and dying bed, disease
ed his frame, but the power of rel
supported his soul. He found J
the knowledge of salvation sw
doubts harassed his mind. No fea
ed his spirit. The peace that pa
understanding kept his heart and
kind friend visited him, and mini
his wants, witnessed his joy in Go
joiced with him in his great
When leaving him one day, not lo
his departure, he said, "*The blessi
Lord be upon you, and upon your m
sisters; and* TO BE BLESSED OF T
IS NO LIGHT THING." No, dear
one, it is indeed no light thing. T
proved it, and thou canst speak ex
ally upon the point. What a bles
mony for God! What an impressiv
for us! To be blessed of God, wh
To be blessed of the Lord, who m
ven and earth, what a glorious p
The blessing of God comprises the
the greatest things in the universe
look at a very few of them. It c

LIFE. Speaking of Zion, the type of God's Church, the Psalmist says, "There the Lord commanded the blessing, even life for evermore." Spiritual life, or the life of God in the soul; and eternal life, or life with God for ever. Life that distinguishes its possessor from all around, by its thirsting for God, aspiring to God, and panting to make its possessor like God. A life that can only be satisfied as it feeds on Jesus, walks with God, and anticipates glory. A life that will be perfected in the celestial world, where all is purity, peace, and joy. It is this life, that fits us for heaven, qualifies us for holy service on earth, and proves that we are the children of God. It is indeed no light thing, to possess a life, superior to that which Adam lost; and superior to that which the angelic hosts enjoy. Quickened with Christ, blessed operation! One with Christ, glorious connection! But the blessing of God, comprises also,

KNOWLEDGE. "Blessed art thou, Simon, Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." The reference is to the knowledge of Christ in his person and official character. To know Christ, by the revelation of the Father, is indeed a privilege; for then we know God in Christ, God as revealed by Christ. Hence it is written, "*God, who commanded* the light to shine *out of darkness*, hath shined in our hearts

ht of the knowledge of the
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outh say, "*to be blessed of God*
hing," for it comprises,

CT PARDON. We say perfect, be-
ull, free, and irreversible. There-
salmist exclaims, "O the blessed-
the man, whose transgression is
hose sin is covered! O the bless-
to whom the Lord im-
spirit



God imputeth righteousness without works." No sin placed to the man's account, though he has committed much: a perfect righteousness placed to the man's account, though he has not performed a work. How wonderful! How glorious! How godlike! What a blessed state to be in! All sin pardoned, because Jesus died for it, and so made a full atonement. A perfect righteousness imputed, or placed to the man's account, because Jesus lived for him, and so perfectly obeyed the law in his stead. Truly, "*to be blessed of the Lord is no light thing,* for it comprises also,

ACCESS TO, AND APPROVAL BY GOD. "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple." What a privilege to be chosen and approved of God. Chosen to approach to God. Chosen to dwell in the house of God. Chosen to be satisfied with the goodness of his house, even of his holy temple. Nearness to God is our highest happiness. Nearness to God is our greatest honour. Nearness to God is holiness. Nearness to God is heaven. The blessed of the Lord have access to him with confidence, by the faith of Jesus. They have access into his favour, and stand, or are established, in it. They are approved of him, and are therefore exhorted to draw

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ing," for it comprises,
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the wicked." Chastened
astened now, that he may
Those who are to be pun-
may escape correction in



our troubles and trials, remember that they flow from a father's love, and are the effects of a father's care. They are a part of God's blessing, and in sending them upon us, God dealeth with us as with sons. To be trained up for glory, honour, and immortality; even eternal life, by corrections and chastisements, is a great privilege; and as they flow from God's blessing, we may well say, *"to be blessed of the Lord is no light thing,"* for it comprises,

1. WEALTH. The true riches: making us rich toward God: as it is written, "The blessing of the Lord, it maketh rich; and he addeth no sorrow with it." Earthly riches bring care, anxiety, and sometimes overwhelming responsibilities with them. They are often given without wisdom to use them, or power to enjoy them. But the blessing of the Lord, gives us faith in Christ, a title to all the promises, and the present possession of all things necessary to life and godliness. It raises us above the spurns, and fortifies us against the fascinations of the world. It ennobles us, by conferring on us a divine nature, the loftiest titles, and the most glorious inheritance. "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ *from* the dead, to an inheritance *incorruptible*, and undefiled, and th

fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." With Christ in the heart, the promise in the hand, providence for our friend, and heaven in prospect, we cannot be but wealthy, though our pocket money may at times run short. To be possessed of the unsearchable riches of Christ, to be heirs to the wealth of God, and joint heirs with the Lord Jesus Christ; to be able to say, all things are ours, must be an unspeakable mercy, but that mercy is ours, and it flows from the blessing of God, well therefore, may the lad say, "*To be blessed of God is no light thing.*" But it includes more yet, for it includes the

EARTH. "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." "Blessed are the meek; for they shall inherit the earth." "For all things are yours; whether Paul or Apollos, or Cephas, *or the world,* or life or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." Abraham is the heir of the world, Rom. iii. 13; we are the children of Abraham by faith in Jesus, Gal. iii. 29; and if children, then heirs. We do not inherit the earth now, but are strangers and pilgrims in it, as all our fathers were. The earth is now given into the hands of the children of men; but

Jesus bought the field, which is the world, for the sake of the treasure that is in it, his church; and he will by and by claim it, and then with him, we shall inherit it. Even in heaven this is anticipated, and therefore the ransomed sing, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: *and we shall reign on the earth.*" O blessed prospect! O sweet anticipation! We shall be honoured, where we have been degraded. We shall rejoice, where we have mourned. We shall triumph, where we have been tried. We shall reign, where we have served. A kingdom, a crown, a sceptre, these are not small things; but they are promised us, and they flow from God's blessing, well therefore may it be said, "*To be blessed of God is no light thing.*" But time would not enumerate all, or half, or one thousandth part of what is contained in the blessing of the Lord, we may say therefore in one word, that it includes,

ALL SPIRITUAL BLESSINGS. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in

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race, wherein he hath made us ac
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omprehensive words! All spiritu
ngs, what a glorious grant! All
lessings, how like a God, who
The God of all grace!" All
lessings, what can we desire more
nclined to lay down my pen and n
he wondrous words—and adore
nighty author of such wondrous
Blessed, for ever blessed, be the
hoosing us in Christ, blessing us i
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and instructed by a Divine teacher to know more of God, of yourself, and of the Lord's blessed word? Do you find the blessing of God making you rich, or producing holy contentment, with your temporal good things! Having food and raiment, are you therewith content? This is being rich—wealthy. Are you looking forward to the adoption, the redemption of the body, and anticipating the time, when the creation also shall be delivered from the bondage of corruption into the glorious liberty of the children of God? Do you know your election of God, your predestination to adoption, and your title to all spiritual blessings? If so, happy are you. But if you do not, set your heart upon these things. Seek them by faith in Jesus, by prayer to God, and by attending to all the means of grace, and you cannot fail of finding an interest in them. No, you cannot fail of obtaining an interest in them, for "every one that asketh receiveth, and he that seeketh findeth." Ask then, and obtain; seek, and find; and you are blessed, blessed beyond the powers of language to describe, and blessed for evermore.

HE AGED BELIEVER'S TE
LAST WISHES.

N aged Christian had worn well,
rough many trials, and was now
nd of his journey. He had fo
ord faithful, he had received gra
ient, and had proved that as his
is strength had ever been. He co
o fault with his God, and he had l
find fault with his brethren. His
his heart were in heaven, and he
pected to be there himself. The
eternity began to beam upon him,
saw many things now differently
The doctrines of gra

." Here he was silent, he could not that he wanted more. Let us look at aged believer's wants, or wishes, "I t," he said, "to be

CONFORMED TO HIS IMAGE." His first ı, his ruling desire was to be like Jesus. had seen him by faith. He had admir- ıis moral excellencies. He had read that ɔvers were to be changed into the same ge, and he longed to experience that ıge. He not only loved his Saviour for t he had done for him; but he loved for what he was himself, and therefore red to be like him. He was glad to re- e from Jesus, and was grateful for what conferred upon him, but his highest ı was to be like Jesus. And as far as soul is concerned, that wish is gratified. , he is like Jesus now. He is with ıs now. My soul, how is it with thee? at is thy chief desire? What is the ı that most frequently escapes from thee ıe form of prayer? Is it happiness, or ndour, or the gratification of thy natural res? Or is it to be like Jesus? Blessed ɾod, I can with the well-taught Chris- say, "*I want to be conformed to his ge.*" "Then shall I be satisfied," said Psalmist, "when I awake with thy ness;" and then shall I be satisfied too. my friend added, "I want to be

DEVOTED TO HIS SERVICE." Imper- y, *he had* served his Saviour for many



the service of Jesus too?
the warmest wishes of m
Saviour should be my L
Yes, I do desire to serve
him, and imitate his bri
example in all things here
vice is perfect freedom. E
easy yoke. O for grace to
to serve him only, and
ever! In any way I ca
where I am, in every thin
serve Jesus. Dear depar
now devoted to the service
Saviour, and I trust tha
soon! Once more, said he

"SUBMISSIVE TO HIS W
his time. To do, or suffer

ıve off wishing! O to be satisfied with
ill of God! So satisfied, as to prefer
ill of God to our own. Until the will
od rules us, until the will of God is
rred by us, we shall never enjoy set-
peace, or be truly and permanently
y. Nature, in its pride, may object
ıis, but grace will acquiesce in it at

ader, how is it with you? What are
uling desires of your soul? Can you
athize with my friend, now in glory?
ou were asked if there was any thing
wanted, would your prompt reply be,
ree things I particularly want—I want
conformed to his image—to be devot-
his service—and to be submissive to
ill." If so, happy are you, for the
of God rules you, and the Spirit of
st dwells within you. Thy prepara-
for heaven is commenced, and in the
fication of these desires it will be com-
d. Preparation for heaven, by the
of the Holy Spirit, proves that a title
eaven, has been procured for thee by
ork of Jesus. Blessed Jesus, to pro-
us a title to glory, and at such an ex-
; for it cost him not only his
ır, but his life. We live through
Our eternal life, is through his death.
e you at all conformed to the image of
it? *If so, it is* your daily desire and
r to be more completely, and perfect-

ly like him. Are you at all devoted to his service? If so, you wish that every power and faculty should be consecrated to him; and that all your time and talents, should be employed for his praise. Are you in a measure submissive to his will? If so, you desire that he should dispose of you and yours, as he pleases. That he should choose your inheritance, fix your lot, and hand out to you your daily portion. Blessed is the man that is in such a case, for his desires shall be granted, his hopes shall be realised, and his prayers shall be answered. Sinner, until you can say, "I want to be conformed to his image, devoted to his service, and submissive to his will," you are in the gall of bitterness, and in the bonds of iniquity.

Come, Lord! and help us to rejoice,
In hope that we shall hear thy voice,—
 Shall one day see our God;
Shall cease from all our painful strife,
Handle and taste the Word of Life,
 And feel the sprinkled blood.

Let us not always make our moan,
Nor worship thee, a God unknown;
 But let us live to prove
Thy people's rest, thy saints delight,
The length and breath, the depth and height
 Of thy redeeming love.

THE LORD IS MY SHEPHERD.

PSAL. xxiii. 1.

So sung David, and so he would have u sing. What the Lord was to David, tha he is to every one that believes on the nam of his only begotten Son. God in Christ i our Shepherd. The Lord Jesus is our Shep herd. *He claims us.* And well he may for he gave his life for us. He seemed t glory in this act. He seems to speak of i with peculiar pleasure, "I lay down my lif for the sheep." Every believer is the pur chase of Christ, therefore said the Apostle "Ye are not your own—ye are bought with a price." What wondrous words are those "Feed the church of God, which he hath purchased with his own blood!" My soul, never, never, lose sight of the fact, that Jesus bought thee with his blood—he laid down his life for thee! Jesus is my Shepherd, *he has the entire care of me.* His Father entrusted me in his hands. He could not, he would not, entrust me to any other. Jesus has the care of my person, of my salvation. As the eastern shepherd, took the entire care of the flock, to watch over it *provide for it, preserve* it, and return it *the owner safe*: so Jesus took the charge

me, and so careful is he for me, and of me, that he bids me be careful for nothing, but tell him all, trust him with all, and enjoy peace.

Jesus as a Shepherd, *knows every sheep, and all about each.* "He calleth his own sheep by name." Yes, Jesus knows my name, my nature, my infirmities, my residence, my temptations, my trials, my troubles, my doubts, and my fears. Sweet thought, he who loves me most, and has the entire care of me, knows all about me. *Jesus prizes every sheep.* He sets the highest value upon them. They are his wealth—his treasure—his glory. He will not part with one of them. Sooner than part with them, he would part with his life. He impoverisheth himself, that his sheep may be free, and safe, and happy. He would part with any thing rather than a sheep or a lamb. With what pleasure he says to his Father, "Not one of them is lost." Not one lost! Nor ever will be. *Jesus keeps every sheep in his eye.* They seem to be left to wander, but his eye follows them. They are scattered over the face of the earth, but his eyes run to and fro throughout the whole earth, watching, keeping, and preserving them. "The eyes of the Lord *are upon* the righteous." Blessed thought, the eyes of the Lord our God are upon us, from the beginning of the year, even to the end of it.

"The Lord is my Shepherd, *I shall not*

want." What a natural, what a comfortable conclusion! With Jesus for our Shepherd, can we ever be left to want? Especially when it is said, "No good thing will he withhold, from them that walk uprightly." Fancied good, I may want; real good, I shall never want. *I shall not want protection*, for Jesus is an Almighty Shepherd. With perfect ease, he can protect every lamb of his flock, every sheep of his fold. And as he can, he will, for he has said, "I give unto my sheep eternal life; and they shall never perish, neither shall any one pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." *I shall not want direction*, for Jesus is an all-wise Shepherd. It is the shepherd's province, and a part of the shepherd's work, to lead the sheep; and Jesus will perform this work well. He may lead us in the dusty path of tribulation; or across the burning sands of affliction and trouble; but he will lead us in the way of righteousness, the right way to the heavenly fold; in the midst of the paths of judgment, in the most prudent and suitable way, to his Father's house. Blessed Jesus, what a numerous flock hast thou led home, without losing one! How many are following thee now! And my *soul* cries out to thee, "Thou shalt *guide me with* thy counsel, and afterwa

receive *me* to glory!" *I shall* *plies*, for the resources of Jesus "The earth is the Lord's and thereof." Jesus has all autho ven and in earth. He said, "A delivered unto me of my Fat again, "All things which the are mine." As Jesus claims t the universe, as he hath all t command, and as he hath the c his flock, and prizes every lam and has his eye at all times o each, is it likely that any one left to die for want? Is it not able, as it is Scriptural, to say shall supply all your needs." the flock of God, entrusted to Jesus, shall be well supplied. *I shall not want healing*, for J

l my needs. Jesus will lovingly *supply all y needs.* Jesus *has already provided for l my needs.* O my soul, rejoice thou in sus, that GREAT Shepherd of the sheep— joice in Jesus, the GOOD Shepherd who id down his life for the sheep—rejoice in sus, the FAITHFUL Shepherd, who never st a lamb, or parted with one sheep from s fold. He has broken the teeth of the ung lions, and broken the jaws of the old n, that they cannot destroy or devour any his flock. Roar at them, alarm and ter- y them, they may; desire to have them ey may; but no, not one, for Jesus can ill say, and will be able to say at the st day, to his Father, "THOSE WHOM OU GAVEST ME I HAVE KEPT, NOT ONE OF EM IS LOST." Not one! Oh, blessed ct! Not one! Oh, delightful thought! ot one! What an honour to the Shepherd! ot one! What a comfort to the poor foot- re, weak, and burdened sheep of Christ! OT ONE LOST!!!

Thou Shepherd of Israel divine,
The joy of the contrite in heart,
For closer communion we pine,
Still, still to reside where thou art;
The pasture thy chosen shall find,
Where all who their Shepherd obey,
Are fed, on thy bosom reclined
And screened from the heat of the day.

PLEASANT PASTURE

PSAL. xxiii. 2.

WHAT a lovely sight is presented this verse! What a beautiful pictu is the active devoted Shepherd, in of his flock; and here are the heal py sheep and lambs around him, his care, and the provisions to whicl them. What an exemplary Sheph sus! Surely as under shepherds keep the eye fixed on him, and reg conduct by his. Jesus, having acc flock from his Father, having tak of it, is careful of every memb and in order to take care of the lives among them, and personally them. "Lo," said he, "I am wit ways." "Wherever two or thre thered together in my name, the "I will never leave thee, nor forsa Precious promises these! Wha assurance they give us! Our go herd, gently *leads* his flock, kind them after him, but never harsh them before him. Sweetly and b does he fulfil the words of the pro shall feed his flock like a shepherd

gather the lambs with his arm, and carry them in his bosom, and gently lead the burdened ones." Glorious Shepherd! Happy flock!

The provision made by this Shepherd for his flock is sweet and pleasant. Green pastures, or fresh, budding, tender grass. Not the coarse, rank, half-dried, grass which we sometimes see, but the young and fresh. This is intended to represent the word and ordinances of God. The inspired word, which contains the choicest histories, and profoundest mysteries—the most glorious doctrines, and simplest precepts—the most precious promises, and intricate providences —the most gracious covenants, and most tender cautions. Here is food for the tender lambs, and for the strong and full grown sheep. Then the ordinances of prayer and praise, of preaching and hearing, of baptism and the Lord's supper: domestic worship and closet duties; in each and all of these, the sheep of Christ find pleasant pasturage. These green pastures are *rich*, and feed the soul—*suitable*, and meet every case—*plentiful*, and can never be exhausted—therefore the flock of Jesus can never want. Then, there are the still waters, a beautiful figure, representing the presence and grace of the Holy Spirit in the church. These are not like noisy, roaring, rattling streams, but are waters *of quietness*, waters of rest. They *are pure and clean*, refreshing and healin

another Comforter,
you for ever." The Father is the fo
of living waters, from which these st
flow; therefore the Holy Spirit is s
proceed from the Father. Jesus a
perfect work, is the channel in which
waters run; therefore said he, "If I
away, the Comforter will not come, b
depart, I will send him unto you."
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care, or the green pastures provided
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ed "To live in the Spirit," "To wal
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said to "Drink into that one Spirit."
Jesus for our Shepherd, with the wor
dinances for our food; and with t
satisfy the thi

no we, casting all our cares on Jesus, and feeling that we are free from all cause of alarm in his presence, should meditate in his statutes, on his person, offices, and work; on his promises, grace, and glory; until we can say, "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips; when I remember thee upon my bed, and meditate on thee in the night watches." They are *led beside the still waters*. Morning and evening, as the thirst of the soul is felt, to the Holy Spirit, in order to enjoy his recovering, refreshing, and satisfying influences, we must be led. No satisfaction, no growth, for the sheep without the still waters; no satisfaction of soul, no growth in grace for us, without the Holy Spirit. The Spirit always leads us to Jesus, but Jesus leads us to, or confers on us, the Holy Spirit; and the Spirit's work within us, is as necessary, as the Saviour's work for us. Blessed Jesus, fill us with thy Spirit, and indulge us to lie down in peace, safety, and satisfaction, in the green pastures which thou hast provided for thy people.

My soul, *is Jesus thy Shepherd?* Dost thou *hear* his voice speaking to thee day by day? Dost thou *know* his voice, distinguishing it from all others? Dost thou *obey* his voice, following him wheresoever he *goeth?* All the sheep of Jesus know *their Shepherd*, love their Shepherd,

thou enjoy religion, [illegible]
sus himself? Is it thy meat and d
pleasure and profit? Precious Lo
take me more than ever under th
feed me in thy green pastures, and
to lie down, for I am often hungry,
and weary—lead me beside thy stil
for I am thirsty, parched, and
Let me share in the privileges of t
and enjoy the safety and repose of
I wish to be thine. Thine wholly
only. Thine for ever. Thine to
love. Thine to do thy will. Thine
thy name. Call me closer to thee
Commune with me more sweetly
Consecrate me to thee more en
ever. Crown me with thy lovi
[illegible] mercy, more conspic

FOLLY AND FIDELITY.

PSAL. xxxiii. 3.

THE Lord's people as compared to sheep, *often manifest their folly*, both by wandering and following. They wander from the Lord's fold, instead of dwelling together in unity. They wander from the Lord's pastures, instead of feeding, ruminating, and resting in them. And worse than all, they wander from the good Shepherd, to whom they should cleave with full purpose of heart. They were naturally prone to wander, and they indulge this wandering disposition often to their Lord's dishonour, and to their own discomfort. But, while they wander from the Lord, they follow their own fancies, and others who wander out of the right way, and are so led farther and farther astray. Then, like the wandering sheep, they become lonely and miserable; for the sheep with its social nature, can only be happy in the flock, and by the Shepherd's side. The wandering sheep, is a fit emblem of the backsliding Christian, who is both lonely and miserable. Our backslidings commence in the closet, but *they do not usually* end there. When once

we begin to wander from God, we wander farther and farther, until grace arrests us, and the good Shepherd fetches us back. To wander is human, to return is divine; the former is from nature, the latter is from grace. Wandering shows our folly, returning proves the Shepherd's fidelity. Jesus is faithful to his charge, he takes care of his sheep, attending to the whole of his flock. Let us then notice,

The fidelity of Jesus as our Shepherd. "He restoreth my soul," said David, and surely we also can say the same. He goes after every wandering sheep until he finds it; and finding it, brings it back. He goes after it sometimes by painful providences, stripping, bereaving, or smiting with afflictions. As he sent the storm after Jonah, Nathan to David, and the angels to Lot, so he sends his providential messengers, after his wandering sheep. But providence alone, is not sufficient to reclaim or recover the wanderer; he therefore sends his grace, or his Holy Spirit, and by his inward, secret, and sanctifying operations, he restoreth the soul. The Spirit awakens and rouses up the sleepy conscience, leads the wanderer to review his past course, comparing the former with the present, and in this way he produces conviction, compunction, and sorrow. Reflection, produces self condemnation; self condemnation, fills the soul with shame and grief; and shame and

grief issues in the determination, "I will go and return to my first husband, for then it was better with me than now." The soul gets no rest until it comes back to the Shepherd and the fold, with weeping, supplication, and frank confession of sin. But, it was the Shepherd sought the sheep first, not the sheep the Shepherd; and by the Shepherd's grace alone, was the wandering sheep restored.

Having restored the soul, he leadeth it in the paths of righteousness for his name's sake. Jesus leads every one of his sheep, he goeth before them, calleth them, and they know his voice and follow him. He leadeth them in right paths, in every moral duty, his footprint is to be seen; for his life is a speaking representation of the law. He is the embodiment, exposition, and illustration of the law; and he has left us an example, that we should follow in his steps. He leads us also into all positive institutions. He went from Galilee to Jordan, to John, to be baptized of him, setting us an example. He sat down with the twelve, breaking the bread, and handing the wine, saying, "Eat, drink, and do it in remembrance of me." Thus Jesus leads his sheep in right paths, and he does so, for his name's sake. That is, out of his pure love, and for his own honour and glory. It is for the *Shepherd's honour* to have all his sheep *safe, healthy, and* clean; therefore Jesus



height of folly, and [illegible]
greatest danger. Watch, th
a restless disposition. Bew
the devices or desires of you
the word of God your rule a
in all things. Look out for
Shepherd's foot, and walk i
the Shepherd's voice, and
follow Jesus is to be obedie
for he leads in the way of r
the midst of the paths of
follow Jesus is to make sur
he leads into the green p
side the still waters. To f
be safe, for by his side no
no evil can happen to us.
fore, if we have wandered,
turn : crying out with

Jesus; and there is a natural proneness in our hearts to wander from him; it becomes therefore necessary for us daily to pray, "Keep me as the apple of the eye, hide me under the shadow of thy wing." O to be stablished and settled in the truth! O to live near Jesus, abiding with him! O to feed in fellowship and love with all the flock of God!

In one harmonious cheerful song,
Ye happy saints combine;
Loud let it sound from every tongue,
Our Shepherd is divine.

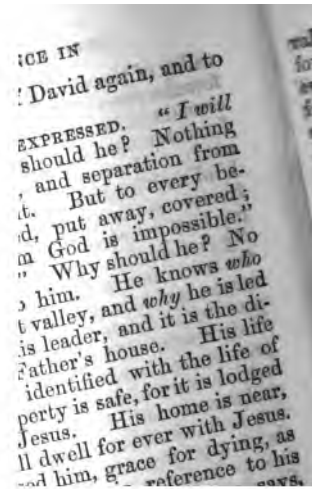
The least, the feeblest of the sheep,
To him the Father gave;
Kind is his heart the charge to keep,
And strong his arm to save.

That hand, which heaven and earth sustains,
And bars the gates of hell;
And rivets Satan down in chains,
Shall guard his chosen well.

Now let the powers of darkness roar,
How vain their threats appear;
When they can match Jehovah's power,
I will begin to fear.

THE Lord Jesus leads his flock fr
to grace, and from grace to glory.
before them every step of their
give them confidence, and ensure
ty. They follow him, and at l
with him into their Father's kin
the way in which the Shepherd
is often very rough, and some
and dreary. David refers to th
speaks of, "*the valley of the shad*
Let us consider his words a litt
though I walk through the v
shadow of death, I will fear no e
-st with me: thy rod and th

of death prevented me." The nervous system becomes deranged, the evidences of an interest in Christ becomes beclouded, alarming circumstances in the world or the family occur, and we are dejected and brought low. It is as if death threw its shadow over every thing. Nothing is bright, clear, or beautiful; we weary of life, long for heaven, and yet fear to die. Here is the shadow, and the substance is not far off. Or the references may be to death itself, which as far as it refers to the believer in Jesus is but the shadow of itself. But it is a gloomy depressing shadow. It obscures the sun, and earth loses all its charms—it chills the atmosphere, and life is stripped of all its comforts—it conceals exhilarating objects, and we dwell upon the dismal and dreary—it produces gloom, and often awakens fear. But as the shadow in nature, though it may depress, it cannot injure us, just so the shadow of death cannot injure the Christian. If it is a serpent, it has lost its sting, it has no power to harm us. If it is a monarch, it is stripped of its authority, and we may smile at its impotence. Jesus, for us has "abolished death;" only the shadow remains. He has destroyed, or rendered feeble and ineffectual, him that had the power of death, that is the devil. Therefore he said, "He that believeth on me shall never die." "*He that* keepeth my sayings, shall *never taste of* death." Which leads us



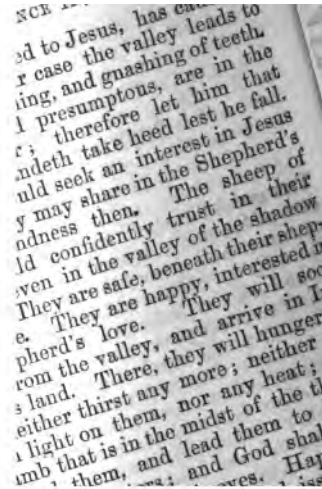
ICE IN

David again, and to

EXPRESSED. "*I will*
should he? Nothing
and separation from
t. But to every be-
d, put away, covered;
m God is impossible."
" Why should he? No
o him. He knows *who*
t valley, and *why* he is led
is leader, and it is the di-
Father's house. His life
identified with the life of
perty is safe, for it is lodged
Jesus. His home is near,
ll dwell for ever with Jesus.
ed him, grace for dying, as
reference to his
says.

valley of the shadow of death, "I will never forsake thee." "Lo, I am with you always, even unto the end." With confidence therefore may the Christian say, "*Thou art with me.*" *Thou*, my tried Friend—*thou*, my kind and loving Father—*thou*, my almighty Saviour—*thou*, my precious Comforter—*thou* my faithful Shepherd. "*Thou art with me, thy rod and thy staff they comfort me.*" By the rod and staff, the shepherd's instruments, we may understand the power and promise of Jesus—or his blessed word and Holy Spirit. The rod that corrected us and proved our sonship, which reduced us to submission—acquiescence with thy will, will sustain and comfort me. Thy staff or crook which drew me near to thyself, and drove my enemies away, will comfort me too. The rod and staff, emblems of the Shepherd's office will be my comfort. His sweet word, speaking to me; and his Holy Spirit working in me, will comfort me. Oh, how sweet the assurance felt by the sheep and lambs of Jesus in the valley, I am not alone, Jesus is here. I am not friendless, Jesus is my friend. I am not left to myself, I am in the care and charge of Jesus. Why then should I fear? What evil can happen to me, befriended and guarded like this?

But there are some that should fear, for evil is *before them*. Yes every unbeliever *every impenitent* sinner, any one, and ev



THE BANQUET.

PSAL. xxiii. 5.

THE good Shepherd, having undertaken the care of his flock, having fed them in green pastures, and given them to repose by the still waters, having restored the wanderer to the fold, and led him in right paths, and having conducted the flock, safely through the valley of the shadow of death, the scene now changes, the imagery is new. Instead of a Shepherd, we have a Sovereign, instead of a sheep a guest, instead of green pastures and still waters, a prepared table, perfumed anointing oil, and an overflowing cup. The former scenery was in Bethlehem, near the home of Jesse, this is at the court of Saul. The custom is oriental, and is observed to the present day; hence we read in Captain Wilson's memoirs, "I once had this ceremony performed on myself in the house of a great and rich Indian, in the presence of a large company. The gentleman of the house poured upon my head, my hands, and arms, a delightful odoriferous perfume. He then *put a golden* cup into my hands, and *poured wine into* it, till it ran over; and



His *host* was the great king, the l
hosts. O what condescension our G
plays, in providing entertainment, a
siding at the table, where he feasts su
worms as we are. What an honou
guests of the Most High! We won
that we are compared to poor silly
but to be raised to be guests in the
of the great king, to banquet with th
is wonderful. The preparation mad
bespeaks at once the wealth, the c
and the love of him, who provided it.
is plenty, enough and to spare. I
variety, every thing that is rich an
Here is a hearty welcome, the fou
the feast is pleased to see us come:
all that come it is said, "They shall b
dantly satisfied with the fatness of thy
and thou shalt make them drink of th
of thy pleasures." This prepared t
before us, and represents the ordina
the everlasting gospel. On this t

everlasting—holiness, pure and pervadi
—comfort, deep and lasting. In a wor
here is wisdom, for the foolish—strengtl
for the weak—health, for the sick—patience
for the afflicted—hope, for the tried—re-
demption, for the enslaved—life, for the
dead—and salvation for the lost. This table
is *prepared*, to meet all cases, suit all per-
sons, supply all wants, and is open at all
times. It is prepared, and spread, in the
presence of our enemies; before the world
that hates us, and has often spitefully en-
treated us. Blessed be God for his gospel,
his ordinances, his house, his Holy Spirit,
his beloved Son, and his ever-blessed self!

This leads us to notice,

Secondly THE HOLY ANOINTING. "*Thou anointest my head with oil.*" And the Lord's people are anointed, as it is written, "Ye have an unction from the Holy One, and ye know all things." And again, "The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, even as it hath taught you, ye shall abide in him." By the anointing oil, is intended the Holy Spirit, who by his gracious powerful operations, penetrates the soul, softens the Spirit, strengthens the heart, beautifies the character, gladdens the head, preserves the whole sanctified person to life eternal. No perfumed oil of

the east, was ever so valuable, so pleasant, so beneficial, as the gracious influences of the Holy Spirit. With this Divine unction we must be anointed, the Holy Spirit must be given and received. It is the promise of the Father, and is by him bestowed. It was procured for us by the Son, and is also by him imparted. Gracious Lord, anoint, not our heads, but our hearts, with the Holy Spirit in fulness and power, that we may shine to thy glory, and be a sweet savour of Christ in every place! We now glance,

Thirdly, AT THE FLOWING CUP. "*My cup runneth over.*" In another place he says, "The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot." The cup, or lot, may refer to temporal good, and many of the Lord's people have to say, in reference to God's providential dealings, "The lines have fallen unto me in pleasant places; yea, I have a goodly heritage." Yes, the Lord has dealt well with many of us, in the dispensations of his wise and holy providence. With some of us at first the cup was anything but overflowing, but it has increased, until we have at last reason to say, it is full to the brim. The language of father Jacob is suited to us: "I am not worthy of the least of all the mercies, and all the truth which thou hast shown unto thy servant; for with my staff I have passed over this Jordan; and now I am become two bands."

Others had the overflowing cup, but the shaking hand, or the giddy head, or the gadding heart, emptied it, and now their wise and gracious Father, can only give them daily bread, or drop a little into the cup at a time. How exquisitely sensitive was the mind of Agur, and how wise his prayer, "Give me neither poverty nor riches, feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or, lest I be poor and steal, and take the name of my God in vain." A daily portion of temporal things, received direct from a father's hand, is the best portion. May the Lord give us to be satisfied with all his providential arrangements.

But the overflowing cup may refer to spirituals, and in this sense, our cup always runs over. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with *all spiritual blessings*, in heavenly places in Christ." Here is a full cup, all spiritual blessings. Again, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." Again we say, Here is a full cup, all things are ours. Yes, every spiritual blessing is ours, to seek, receive, possess, and enjoy now and all *that* is contained in that wondrous word "GLORY," will be ours after death

our God.
on the head, and the cup
ing. Improve *the believer's welcome*.
are welcome to the house of God. In
possible way, our God shows us th
have a hearty welcome from him.
therefore dwell in his house, be regul
his table, and come boldly to his t
that we may obtain mercy, and find
to help us, in every time of need. B
in the saints supply. If God has pr
our table, if he fills our cup, we shall
be left destitute. "There is no wa
them that fear him." The strongs
fleetest, the most courageous of God
tures may want; but not his belo
lieving, dependent children. He
ply all our needs. He will sanctif
He will turn every cur

TRUST AND TRIUMPH.

PSAL. xxiii. 6.

REAL religion, is calculated and intended to inspire us with confidence and courage. Thus fitting us to face all we meet with in our journey, and to anticipate the glory to be conferred on us at the end. As objects of the Divine love and care, as watched over and attended to by a special providence, as interested in the grace of Christ, and the work wrought by Christ, we may, we ought to be, confident and courageous. Thus the Psalmist appears to be in the verse before us. He had sung of his interest in his God, of his experience of the kindness and care of his God, of his persuasion that his God would be with him even through the last dark valley, and now he closes his song in this sweet strain, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

See, HIS CONFIDENCE FOR TIME. "*Goodness and mercy shall follow me all the days of my life.*" He had a SHEPHERD, in whose *faithful care*, and constant attention, h *could ever trust*, for he was persuaded th



Jerusalem; but in the house of the Lord. The dwelling-place of God, the family residence of the Father of mercies, and his beloved children. In that house, we shall have all our desires gratified, all our prayers answered, and our highest expectations more than realised. There we shall dwell in peace, united to all the saints, and enjoying the society of all the ransomed brethren. There we shall dwell and *worship*, and our worship will be spiritual, pure, and perfect. There we shall dwell and *enjoy*, and our enjoyments will be dignified, delightful, and eternal. There we shall dwell and *obey*, and our obedience will be uniform, hearty, and perpetual. There we shall dwell and *rest*, conflict, not from service, for we shall serve rest from labour, not from activity, rest from him day and night in his temple—there we shall rest, and our rest will be sweet, refreshing, and satisfying. There will be no wilderness storms there. There will be no cruel, crafty, malignant foes there. There will be no Canaanite, no Doeg the Edomite, no Judas the traitor, there. All will be friends and brethren. Friendship will be unchangeable, and fellowship perpetual and pure. O glorious prospect! O sweet anticipation! In our Father's house are many mansions, all those mansions will be occupied, for every one ever born of the Spirit—*every one* for whom Jesus became a substitute and sacrifice—every one beloved a

chosen by the Father, will be there. All the children, not one of them lost. All the sheep, not an hoof left behind. There the Eternal Father will be surrounded by, and enjoy the society of all his happy family. There the glorious Saviour will see of the travail of his soul, and be fully and for ever satisfied. There the Holy Spirit will fill all his temples, and enjoy his divine workmanship, and the presence of all that he ever prepared for glory. There, Jehovah, Father, Son, and Spirit, at home with his people, will manifest forth his glory, and pour floods of light, love, and blessing upon them for ever. Well then may the Psalmist say, "In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore."

Let us then, beloved, as the sheep of the great Shepherd, as the guests of the King of kings, *seek to live up to our privileges.* Cleaving to the dust, clinging to this earth, or setting our affections on any thing below, does not become us. We should have our hearts, our thoughts, and our hopes in heaven, from whence also we should be looking for the Saviour, our Lord Jesus Christ. Let us also, *trust in God.* This is both our duty and our privilege. Our duty, for he commands us to trust in him: our privilege, for he promises to keep us in perfect peace if our minds are stayed on him. Let us often *think of home.* This

is not our rest. Here we have no continuing city. Here we are never justified in putting off our armour, or falling asleep. Home, the home of the believer's heart, is in the skies. Where Jesus is. Where love is perfect. Where Jesus reigns. Where there is always a full tide of joy. Where God displays all his glory. Where grace satisfies the utmost desires of every renewed soul. Let us then rejoice, that if our earthly house which is a tabernacle, were dissolved, we have a building of God, a house not made with hands, eternal in the heavens: and let us look for a city which hath foundations, whose builder and maker is God. Shepherd of Israel, lead us, feed us, keep us, restore us, and fully bless us! Beneficent host of poor pilgrims, receive us, welcome us, and make a home for us even while below. Good and gracious God, help us to confide in thee, courageously to press forward in our homeward path, assured that goodness and mercy shall follow us all the days of our life; and that we shall dwell in the house of the Lord for ever!"

Grace will complete what grace begins,
To save from sorrows and from sins;
The work that Wisdom undertakes,
Eternal Mercy ne'er forsakes.



WHILE the railway carriag
along the line, the passenge
ly occupied, some reading
and perhaps some mental
many a prayer ascends
way carriage as it rattles
all at once a shout was hea
voices, "ASYLUM! ASYLU
of the fruits of Christian be
the efforts of true religion
to feel for our fellowmen,
them according to their w
How many noble instit
country! What varied
vision is made for su
What cause have the i
grateful, and

ner. For the sick, the aged, and for the insane, man can provide. But where is the man, where is the society that can provide an asylum for a sinner? To make such a provision would baffle the wisdom and beggar the resources of the universe. If there is to be an asylum found for man as a sinner, God must find it. Yes, the wisdom of God alone is sufficient to devise it; the wealth of God alone is sufficient to found it; and the love of God alone is sufficient to prompt to it. In our asylum just passed, the patient has provision made for his wants —means are employed for his cure—and until health is recovered, he remains. It is at once a home and an hospital to him; and, blessed be God, such an asylum is provided for poor, perishing, miserable sinners, in the person and work of Jesus!

Jesus takes the patient entirely into his own hands. All that is needful he provides, and he provides all freely. However costly the provision, he is at the whole expense. When nothing less than taking the nature and place of the slave of sin would do, he took that nature, and occupied that place. When years of the most arduous, painful, and self-denying labour, was required, he undertook to perform that labour, and became obedient unto death, even the death of the cross. When nothing less than his *life would do*, and the laying down of *that life under the* most shameful, agon

ling circumstances, he so laid
In this way he opened a
anse his patients from all sin;
a robe to clothe and cover
ained the sanctifying Spirit,
every one may be brought to
clothed and in his right mind.
Jesus, thou art the asylum
diseased, and miserable sin-
Thou dost receive him with
heart, mischief in his head,
nds, and disease spreading
frame! Thou didst receive
e sinner as I was; and bless-
name, thou hast dealt well

us has made full provision
cure of poor, degraded, in-



for ever. He will take the gr
you, and tend you as if you
whole of his thoughts, engrosse
of his love, and was the only o
regard. Blessed Jesus, thou d
ceive sinners, and receive them t
to the glory of God, thy Father
thee, that thou hast received m
willing to receive a million more,
dreds of millions, all that are mad
to come to thee!

Lamb of God, for sinners slain,
To thee I feebly pray;
Heal me of my grief and pain,
O take my sins away!
From this bondage, Lord, releaso,
No longer let me be opprest:
Jesus, Master, seal my peace,
And take me to thy breast!

Wilt thou cast a sinner out,
Who humbly comes to thee?
No, my God, I cannot doubt
Thy mercy is for me:
Let me then obtain the grace,
And be of Paradise possest:
Jesus, Master, seal my peace,
And take me to thy breast.

SOMETHING OF ADVA... YOU.

FRIEND, if you have a few minutes to
I should like to talk with you. I a
about to backbite my neighbours,
slander any of my fellow-creatures,
want to tell you of something to y
vantage. I have the kindest possi
ings in my heart towards you, and
like to do you good. I know you w
to be wealthy, and easy, and happ
can tell you how you may become
not going to recommend you to le
native country, and emigrate to
tant part of the world; nor am
...mmend you to work yourself
... advocate for

iches in his Son. Here are good things for he body, better things for the soul, and the est things for both soul and body in ano- her world. Here is grace to pardon all our sins, mercy to sympathize with you in ll your sorrows, truth to instruct and in- orm your mind, peace to calm and comfort our conscience, and the Holy Spirit to help ll your infirmities, and make you meet for eaven. All God can give or you can need s treasured up in Christ. Christ is God's nspeakable gift, to poor, lost, and wretch- d sinners. This gift is revealed and pre- ented to you in the Gospel. You may read f it in the New Testament, and you may ear it published from every pulpit where he Gospel is preached. God freely offers ou his Son. He wishes you to receive him ust because he delighteth in mercy. It is eally of no advantage to him, but is of un- peakable advantage to you. Now, in order o receive Christ, it is only necessary that ou feel your need of him, perceive that he s just suited to your case, and then believe n him. For believing on Christ is receiv- ng him, and receiving him to be our perfect Saviour. Every one who is willing may re- eive Christ; and, as of old, to every one that eceives him, he gives power to become a hild of God, even every one that believes n his name. If you desire to receive Christ, nd feel any difficulty about it, go alone, fall n your knees before God, confess your sin,

be formed in your heart ...
and having Christ, all the unsear
riches of Christ are yours. You are
for all time; more, you are made fo
nity. You are among the very wea
of God's creatures. Having received
then, in order to be easy,—

Second, REST IN CHRIST. Jesus ha
every thing necessary to give your cons
rest. You can have no cause to fear,
that the law of God requires of you
has done; all that the justice of God
inflict on you Jesus has borne; and
is necessary for you while here on e
to fit you for heaven, Jesus has o
You are not, therefore, required to
thing in order to fulfil the law, sat
... of God, or gain you a title to

all your duties; in sickness, and all your sufferings, rest in Jesus. All through life and its various changes; and in death, and all its solemn circumstances, rest in Jesus. Place Jesus against all your defects, all your sins; plead Jesus for all you want, all you desire; look to Jesus amidst all your changes, and expect him to appear to supply, support, deliver, and bring you honourably through; so will you enjoy ease, repose, and settled rest. Be anxious for nothing; be anxious under no circumstances, but in every thing by prayer and supplication, with thanksgiving, let your request be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Resting in Christ always and everywhere,

Thirdly, REJOICE IN CHRIST. Rejoice in what Christ is, the Son of God, the Saviour of sinners, and the Ruler of all worlds. Rejoice in what Christ has done, and done for you, in his life of obedience, and death of suffering. Rejoice in what Christ is doing, as your Advocate, Intercessor, and Forerunner, who has gone before you, and for you, into glory. Rejoice in what Christ has provided for you, promised to you, and is now preparing for you, in his Father's house. Rejoice in the love of Christ, which passeth knowledge; in the blood of Christ which *cleanseth from* all sin; in the obedience of *Christ, which* justifies from all things;

afflictions. [illegible]
coming of Christ, who will soon com
lect his people together, silence the
of the suffering creation, and reign
his ancients gloriously. Rejoice in
fices Christ fills, in the names Chris
in the honours Christ wears, and in t
piness Christ enjoys. For if you
Christ, if you rest in Christ, you hav
terest in every thing belonging to
and all will combine to make you saf
and happy. If, therefore, immense
the prospect of eternal health, and
surance of inconceivable glory, are s
to make you rich, easy, and happy, y
to be so.

But *have you received Christ?*
been represented to you often; hav
[illegible] him?

If you have received Christ, *do you rest in Christ?* Do you rely on his blood alone? Do you confide in his righteousness alone? Do you trust in his Word alone? If so, you are at rest. Jesus gives you rest. Sweet rest. Permanent rest. Rest akin to the rest of heaven. *Do you rejoice in Jesus?* You should, you should. No angel in heaven has more reason to be happy than you have. No angel in heaven has such cause to rejoice as you have. Rejoice, Christian, rejoice in Jesus. He is a precious, perfect, perpetual Saviour. He will never deceive you, neglect you, or forsake you; but will do for you exceeding abundantly, above all that you can ask or think. Rejoice, rejoice, then, rejoice in Jesus!

Then let us praise our common Lord,
And sweetly join with one accord
His goodness to proclaim;
Jesus, thyself in us reveal,
And all our faculties shall feel
Thy harmonizing name.

With calmly reverential joy,
O let us all our lives employ
In setting forth thy love!
And raise, in death, our triumph higher,
And sing with all the heavenly choir,
That endless song above.



Some time ago, a father was
son, on some business: he ha
directions, but as he was leavin
the father's voice was heard
him, "NOW, REMEMBER WHE
GOING." Of the business on w
was sent, or where he was g
nothing, but the father's word
pression on my mind, and I fe
reiterate them, and say to my
member where you are going."

You are on a journey, tra
time to eternity. This is n
Here is not your final aboc
many live, as if they were to
ways. They seem to forget w
going. They lose sight of th

am going. Well, we are going to meet sickness and death. Let us not forget that. In sickness, we shall need something to comfort us, and in dying, something to support us. Nothing but the word, the grace, and the promise of Jesus, will be sufficient to comfort and support us then. It is therefore all-important, that we believe and treasure up that word in our memories now; that we obtain that grace, and get it rooted in our hearts now; and that we obtain the promise, the assurance, that Jesus will meet us, manifest himself to us, and comfort us then. What can we do in sickness, without the comforts of a Saviour's love? What can we do in the swellings of Jordan, without the supporting presence of Jesus? Let us study these questions, and "*Remember where we are going.*"

We are going to the judgment seat of Christ. There we shall appear as convicted criminals to be condemned, or as justified believers to be rewarded. Solemn therefore as that great assize will be, the most important question for us to decide is, in what character shall we appear there? And the future will depend on the present. If now, as lost, ruined, and condemned sinners, we believe on the Lord Jesus Christ, we obtain everlasting life, we are acquitted of all charges by God the Judge of all, and to us *there is, there will* be, there can be, no *condemnation:* for the righteousness of

Christ is ours. To go to the judgment seat of Christ, assured of our justification and acceptance, solemn as it may be, it cannot be dreadful or alarming. But to go to that tribunal as criminals—criminals charged with breaking God's law, refusing to accept a pardon during the day of salvation—as implicated in, and having to answer for, the rejection and murder of the Son of God—must be dreadful indeed. Reader, if you are not a believer—if you have not a living, influential faith in Christ, such is your case, and I would have you "*Remember where you are going,*"

Beyond the judgment-seat, there are but two states, two dwelling-places, heaven and hell, and to one or the other we are going. If we are going to heaven, we are in the way, and Christ is the way,—the only way to heaven; consequently, we are in Christ. But if we are not in Christ, do what we may, feel what we may, profess what we may, we are not in the way to heaven. There must be faith in him, union to him, and communion with him, or we cannot be saved by him; and if we are not saved by him, we are not in the way to heaven. And if not in the way to heaven, we *are*, we *must* be, in the way to hell. Yes, with all our morality, all our good deeds, and all our amiable tempers, we are in the way to hell. What a solemn thought is this! What a dreadful idea! Yet, it is as true as it is

solemn, and dreadful, "*Remember therefore where you are going.*"

Have you decided where you are going? I know you have practically, but I mean have you seriously considered the subject, and deliberately made up your mind, "I am going to heaven!" Or, "I am going to hell!" You ought to have done so, and if you have not the sooner you do so the better. Look the matter in the face. Take time, and with God's law before you, ask, "Where am I going according to this?" Then place Christ's gospel before you, and ask, "Where am I going according to this?" You cannot go to heaven by the law, unless you have a perfectly holy nature, and present to it a perfect obedience. As therefore you cannot meet its requirements, it cannot justify you; and as it cannot justify, it cannot save you. You must therefore turn from the law, to the gospel. The gospel sets before you a perfect Saviour, and requires you to renounce all, and every thing, and trust in him alone for salvation. You must depend on his atoning blood for your pardon—upon his obedience unto death for your justification—and then yield yourself up to be ruled by his precepts, and seek in all things to do his will. It is for you therefore to inquire, Have I renounced every work of my own, and do I *depend on the sacrifice* of Christ alone for *pardon? Have* I seen the insufficiency

every thing within me, and without me, to justify me before God, and do I trust in the righteousness of Christ alone? Am I presenting my body a living sacrifice to Jesus, desiring to *think* as Jesus wishes me, to *feel* as Jesus desires me, and to *do* what Jesus commands me? If so, there is no doubt of your salvation; and under all your conflicts, trials, troubles, losses, and crosses, for your comfort we should say, "*Remember where you are going.*"

But if you have not renounced self, if you have not a settled trust in Christ,—if you are not seeking to do his will from the heart: or in other words, if you are not taking the Lord Jesus to be every thing for you, in order to your justification before a just and holy God; and if you are not surrendering yourself to be wholly and entirely for Jesus before men, you are not saved; and amidst all your temporal prosperity, freedom from pain, and enjoyment of earthly things, we would say to you, in order to produce solemn reflection, "*Remember where you are going.*"

To go to hell under any circumstances, must be dreadful; but to go from ease and plenty, from health and worldly enjoyments, from respectable society and the company of the amiable and polite, to be associated with devils and lost souls, in the lake of fire, must be unutterably awful. Yet this is the doom of many. Remember therefore in

health and ease, you are going to sickness and death. Remember in life and comfort, you are going to the judgment seat of Christ. Remember always, every day remember, you are going either to hell or heaven, and may soon, suddenly be summoned there!

O thou eternal, glorious Lord!
Thy gracious presence now afford;
To all our souls thine influence bring,
While of *eternity* we sing.

Eternity, stupendous theme!
Compared herewith, our life's a dream;
Eternity, O, awful sound!
A deep, where all our thoughts are drowned.

Eternity, the dread abode
And habitation of our God!
His glory fills the vast expanse,
Beyond the reach of mortal sense.

But an *eternity* there is
Of endless woe, or joyful bliss;
And, swift as time fulfils its round,
We to *eternity* are bound.

And is *eternity* so near?
And must we all, and soon, be there?
Prepare our souls, O blessed God!
To meet our long, our last abode.

Ye gracious souls, with joy look up,
In Christ rejoice, your glorious hope;
This everlasting bliss secures,
God and eternity are yours.

Some time ago, a little boy was set
one much larger than himself, and
of attempting to defend himself, c
the injury, he called out, "Fathi
ther!" and his oppressor looked ro
fled. This is just how the Lord'
should act. It is not for them tc
themselves, or punish their enemies
cry unto the Lord, who is the aveng
such. If the little boy had tried tc
himself, he would only have procure
blows, and suffered for days from
but calling for his father he escaped
further injury. Let us in malice,
venge, and self-vindication, be child
upon our heavenly Father to

utest thou *them?*" But, "Saul, Saul, ersecutest thou *me?*" If then Christ ɜ are one, and if what is done to us, is ered as done unto him; it is wise, it , it is consistent, to call upon him, and iim to vindicate us. Then we shall ɔ say with the Psalmist, "The Lord my part with them that help me; ɹre shall I see my desire on them that ıe. It is better to trust in the ɬhan to put confidence in man." Ps. 7, 8.

ɔonnection with a congregation in it was customary to hold what is call-ınference meeting, at which any per-ɔposed a passage of Scripture for con-ıion, and the brethren present, gave iews of it. On one occasion the text ed was "Resist the devil, and he will ɔm you." On the road to the con-ɹ one of the friends, meeting an old an, asked him to accompany him to eting, when he asked what was the ; proposed for discussion. The friend m, when he immediately turned and ɾ him in the face said, "Resist the de-. am so weak that I can't resist him, ıen he assaults me, I am obliged to ATHER! FATHER! THE DEVIL! THE !" Here was the same principle car-ıt in reference to spiritual assaults, by *o felt* himself a weak and feeble child, *carried* out by the other in literal as-

saults. It is quite true that we cannot resist the devil successfully in our own strength, but if we refuse to listen to his lies, and repel his attacks by faith in God's word, and the blood of the Lamb, and then cry to our heavenly Father, we shall be more than a match for him. Only by faith in a present God, in the finished work of Jesus, and in the immutable promises of grace, can we resist Satan. Before the word of the promise, he quails. Before the blood of the Lamb, he flies. It brings his degradation and grand defeat so vividly before him, and gives such confidence, courage, and strength to the believer, that he cannot endure it, and therefore flies. If we would effectually resist the devil, we must realize our own acceptance with God, through the perfect work of Jesus, keep the atoning blood before the eye of the mind, and live within speaking distance of our heavenly Father. O what a mercy to have a father! A father whom we can call to defend us, to deliver us, and in all difficulties to take our part!

Reader, is God your Father? Do you *know* him as such, *love* him as such, *obey* him as such, and *call upon him* as such? Have you received the Spirit of adoption which always prompts us to cry, "FATHER! FATHER!" In all our wants—in all our woes—in all our conflicts—and in all our trials, the blessed Spirit of adoption, stimulates us to cry, "FATHER! FATHER!" And the very

pronouncing the word, "Father," sometimes infuses sweet peace into the mind, and sheds light and joy over the soul. Blessed privilege, to have God for our father! Blessed privilege to have always, and everywhere, access to God, as our father! O my soul, if men persecute thee, slander thee, oppress thee, indulge in no vindictive feelings toward them, nor even seek to be revenged on them; but cry unto the Lord, put thy cause into the hands of God, and expect him to interfere for thee! O how often, and in how many ways, has God interfered for me, during my pilgrimage below! And if Satan assaults thee, if he tempt thee, or suggests evil thoughts to thee, or throws his fiery darts at thee; hold fast the shield of faith, never give up thy hold on the promise, or cease to present to him the precious blood; but in addition to these things look up, and cry with child-like simplicity, "FATHER! FATHER! undertake for me!" Thus acting, thy character will be cleared and rendered transparent, and Satan will flee from thee, as one filled with alarm and fear.

Rock of my salvation, haste,
Extend thy ample shade,
Let it over me be cast,
And screen my naked head;
Save me from the trying hour;
Thou my sure protection be;
Shelter me from Satan's power,
Till I am fixt on Thee.

ON MIXTURES.

What strange mixtures we see in the world, and in the Church. Sinners, where only saints ought to be; and saints, where only sinners ought to be. The Lord permits this for the present, he says, "Let both grow together until the harvest." The field is the world, and in that field, both wheat and tares grow. The Church is God's barn floor, but on that both corn and chaff are found. The Church is Christ's sheepfold, but in that fold, both sheep and goats are seen. The Church is God's family, but in that family both sons and servants are employed. The gospel is Christ's net, and that net incloses both bad and good. I must not therefore conclude that a man is God's enemy, because he is in the world; nor that any one is certainly born of God, because he is in the Church.

Every where I see mixtures, and all through time it has been the case. In the first family, there was a Cain, as well as an Abel. In the most noble family, there was an Ishmael, as well as an Isaac. In the purest Church, there was a Judas, as well as a John. At the great supper, there was

one without a wedding garment. But in heaven, there will be no mixtures, all will be pure there: and in hell, there will be no mixtures, all will be filthy there. But the separation is not yet. The harvest is coming, and then the tares will be separated from the wheat—and the chaff will be removed from the garner. The sheep will then be severed from the goats; and the servants from among the sons. The net will be drawn to land, and then the good will be gathered into vessels, and the bad will be cast away. Cain, Ishmael, Judas, and all who hate the brethren, mock at the saints, or barter the Saviour, for self indulgences, will go to their own place. The place prepared for them, the place deserved by them, the place that will eternally retain them.

And now my soul, let me bring home the subject to myself. What am I? Wheat or tares? Wheat or chaff? A goat or a sheep? A servant or a son? A piece of rubbish, or a good fish? Whom do I resemble? Abel or Cain? Isaac or Ishmael? John or Judas? Demas or Paul? Am I at the great supper? If so, have I on the wedding garment? Is Christ formed in my heart? Are my hopes and affections in heaven? Do I live by the faith of Jesus—breathe the Spirit of Jesus—walk in the steps of Jesus? If so, all is well—and all will be well with me for ever. If not, whatever I have, or



prepared, or prep
my element? Is Jesu
love? Is the service of

Reader, where are
world, or in the Churc
now? A careless sinn
hearer—or a thorough C
last are right. Only the
me advise you to be thor
the other. Enjoy the w
of God. Enjoy carnal pl
pise true happiness. C
the greatest, to stand be
the world, enjoying neith
cided for God, or for t
thorough Christian, or ma
to religion. You may
advice, but the Lord Je

PERSEVERE TO THE END.

THIS is a good motto, but it supposes that we are in the right path, and have a good object in view. Nothing is worse than perseverance in a wrong course, or in evil practises; as nothing is better than perseverance in the Lord's work, and the Lord's way. Let us see to it that we have started right, and then let us press on towards the mark. The Divine testimony concerning us in our natural state is, "They are all gone out of the way;" and the representation of our conversion is thus given, "Ye are now returned unto the Shepherd and Bishop of your souls."

The way to glory and to God, is Christ Jesus. Receiving his word, trusting in his blood, and copying his example, leads us to heaven: and there is no other way. Not receiving his word alone, or trusting his blood alone, or copying his example alone; but all the three. Thus we began our Christian course, under the gracious teaching of the Holy Spirit; and thus let us persevere unto the end. The direction of holy Scripture is, "As ye have received Christ Jesus the Lord, so walk ye in him." Go on as ye began, "*Persevere to the* end." We began by *taking* Christ for a perfect Saviour *his blood alone,* was the cause of our



we began. Do we believe i
persevere in doing so to th
love Jesus? let us persever
to the end. Do we obey Je
severe in our obedience unt

But we began to work in
yard, to exert ourselves in t
let us persevere to the end.
only be finished with our li
always be plenty for us to d
willing to do it. But many
well doing. Some who were
active no longer. The worl
become drones. Paul's q
Galatians, may now very
many, "Ye did run well,
you?" Who turned you ba
justified in yielding to temp

severe to the end." But if you are not personally and actively employed for God, begin at once. If you are engaged in his work, ask, Is there nothing more that I can do? Many have regretted that they have done so little for Jesus, but we never heard of one who thought he had done too much.

Christian, "*persevere to the end.*" You have a good Master, yours is honourable employment, and you will receive a glorious reward. Work while it is day, and work hard: the night cometh, and then you will enjoy sweet and refreshing rest. The Master will soon be here, and then will he reward every one according to his works. O to work for him *now*, as we shall wish we had done *then!* Sinner, I beseech you not to persevere to the end, for you are in the wrong road, your path is extremely dangerous, and if persevered in, your end will not only be without honour, but will be dreadful and disgraceful. Persevere no longer. Go no farther. Make a dead stop, and listen to the Lord, who is saying unto you, "Why will ye die? Turn ye, turn ye, from your evil way, and live ye." God is willing to pardon your sins, to receive your prayers, and to bless your souls. The atonement is made, the throne of grace is erected, the invitation is sent; yea, more, God in Christ, and Christ by his *servants*, beseeches you to be reconciled.



LOST! LOST!

I WANT to improve an occurr
been told me, by one on who
can depend. I love to feel st
is told me is the truth, before
it to account; and I love to
thing I hear, do some good if
the circumstance was this. A
had been into Tring to hear
her road home lay throug
night was dark, and ther
other paths beside the one t
home. By mistake, through
the night, she took the wro
wood. It was

Many besides this young woman have
sed their way, and been lost in a wood,
o have not been rescued as she was.
iat a mercy it is to have some one at
id who knows the way, to put us right
en we have taken the wrong course. If
ply lost in a wood, some one may be at
id, and hearing our voice, come to our
p, but to be lost in a wreck at sea, how
? To see the vessel going to pieces, to
r the winds and the waves roaring, and
other vessel any where in sight, must be
ly awful! In vain would the poor crea-
e cry "LOST! LOST!" And yet floating on
ie spar, the poor creature may be picked
half dead, and so saved. Yet it is possi-
to be in greater danger still, sleeping at
top of the house, awaking and finding
house on fire, and every way of escape
off, all hope is gone, and nothing but a
nful, dreadful death remains. It is of no
to cry, "LOST! LOST!" here. These are
igers that apply principally to the body,
; there are dangers as imminent, and
ch more dreadful, which apply to
soul. Let me try and set the cases be-
e you.

William Hawkins, was the child of re-
ictable parents, he was religiously edu-
ed, and at first promised well. But he
. in with sceptical companions, and was
to exalt reason above revelation, and
oming inflated with pride, fell into many



through the wood, into w
had led him. He could fin
he had no prospect of ever s
ven. He became alarmed, dr
ed. Deep conviction of sin s
now he saw his folly. What
way to take he knew not.
spondency took possession o
despair was just about to ma
In this state he cried, "LOST
LOST FOR EVER!" But God ha
and sent one to take him by
lead him out of the wood.
before him the Lord Jesus a
ling, and only Saviour of sinn
ed him that Jesus as a Savio
ed for, and presented to the

alone, found peace with God, lived for a time to prove the reality of the change, and to show to all around that the gospel is the power of God unto salvation, and then died peacefully and happy. He found his way out of the wood, to the glory of free grace.

Hannah Jeffries, after having been powerfully impressed under the word, and often brought on her knees before God, became giddy, carnal, and taken up with worldly society. After a time she married an ungodly man, and went on from bad to worse. She neglected the means of grace, never bowed her knee in prayer, or read God's holy word. Thus she went on worse and worse year after year, her conscience for a time upbraided her, but at length being resisted, it was silenced. In this state she continued for a long time. But troubles came, sickness seized her, and death stared her in the face. Memory brought old scenes before her, and re-delivered old, long forgotten, but solemn addresses. She called to mind her convictions, impressions, and professions Her husband endeavoured to drive away all sad thoughts from her, but in vain. She was deeply convinced of sin, brought in guilty before God, and condemned by his righteous law. She could not read her bible, had no Christian friend to speak to, and like the poor creature on the wreck out in the midst of the ocean, all hope that she should be saved, was now taken away.

one in a desperate case, but h
life-boat along-side, and invit
in. From God's own word h
that he was ready to pardon,
be gracious. As he unfolded
character, and the Saviour's
the Holy Spirit opened her h
received the word with all rea
By degrees her gloom was ch
fears were conquered, and fai
Jesus Christ was produced.
in his name. She trusted in h
committed her soul into his h
she found peace. Jesus wa
the life-boat is to the poor v
ner, she stepped into it, she
was afraid to believe she was
she saw that all was right a

the lusts of the flesh, and at length went so far as to throw off all profession of religion. Nor did he stay here, but he ridiculed the godly, and made a jest of sacred things. He would frequent the ale-house, and joke about religion there; he would drink to drown the voice of his conscience, until he could not walk home straight. Step by step, he descended, lower and lower he sunk, until he met with an accident, was carried home, and confined to his bed. The injuries were internal. His pains were very great. The doctor expressed his fears as to the result. All stimulants were prohibited, and now left alone, his thoughts troubled him. His review of the past awakened the bitterest regrets, his anticipations of the future, were most distressing. Every portion of God's word that came to his mind, condemned him, and he became irritable, ill-tempered, and most miserable. He tried to harden himself in his sorrow, but could not. He endeavoured to silence his conscience, but it would speak. The gospel was set before him, but he could not believe. He put away from him, every thing that was calculated to comfort him, but most heartily believed all that condemned him. By degrees he sunk into black despair; the injuries produced by the fall induced mortification, and in hopeless gloom *he died.* God seemed to laugh a*t his calamity*, and to mock now his fear w



literally running,
pass, that as he cried and
hear; so they cried, and I
saith the Lord of hosts."

Reader, what is your
lost or saved? Error bri
wood, and we are lost ther
of distress and misery,
some one to our rescue, th
ourselves out of the snare
are taken captive by him
is a way out of the great
path of truth, and into
tion. But it is not foun
much sorrow, distress, a
beware therefore, lest b
the error of the wicked
stedfastness. D

) is hope; for the night cometh, here may be none. The life-boat ace is along-side you now, you into it, and be safely conveyed to 's land, but soon it will be for from your eyes. Trifling with s, and indulging in sin under a of religion, places us in the most state of all. Seldom does any e from such danger. Like the hing creature in the attic, seldom re-escape reach the narrow case- escape in any other way is impos- t is impossible to renew some to s. They draw back unto perdi- ooking back, like Lot's wife, they it for the kingdom of God, and perish on the plain. O reader, if professor of religion, *take heed.* Spirit bids thee take heed. Hear , "Let him that thinketh he take heed lest he fall." "Take you be not deceived." "Take ihren, lest there be in any of you art of unbelief, in departing from God." Make sure work, friend, work for eternity. You may be ie wood of error, or you may be ie wrecked vessel of indulged sin, ay be lost even under a profession n, with high views, lofty expecta- d *false* repose, like the man who t *to* death in the attic.

DON'T BE SHY.

THERE are certain sins that must
shameful, to all who feel aright, r
they be committed with any pleasur
all feeling of modesty, and sense o
are conquered. And there are some
which cannot be frequented by you
sons, without a feeling of shame, unt
become to a certain degree hardened
We have felt the truth of this ou
and have seen it in many others. S
well aware of it, and therefore he p
temptations, lays snares, and by
takes captive young persons; and
once he has caught them in his tr

as an appeal to the timid modest
o felt his cheeks colour, and some-
ain work to prevent him, when
enter such a nursery of Satan.
shy, young man, come in, take
s, smoke your pipe, crack your
sing your song, and be manly.
nd what your poor mother will
he distress it will occasion your
ot for yourself, avow yourself to
ndent, and defy both God and
bey the landlord and squander
ey to support him. *Don't be shy*,
vited to join the company of the
the profane swearer, the sabbath
he infidel, and to sit in the seat of
ul. *Don't be shy*, young man, but
nmence a course of sin, which will
ir money, blast your reputation,
health, and damn your soul.
shy, but drink until you drown
enumb your conscience, empty
e, break your mother's heart, and
curse of God upon you for ever.
shy, though the Bible warns you,
aution you, and the most horrid
of the result of listening to such
before you. *Don't be shy*, but
il you can dare all, defy all, and
drunkard's doom, with the insen-
f a pig, or the blasphemy of a

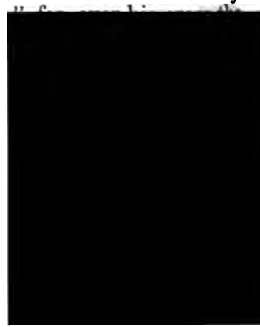
the literal meaning of the advice

nothing, which you would not, if y
ther was with you, or your father's
you. *Be shy*, in reference to all q
ble places, and practices. The b
the dancing-room, the card-table,
house, avoid. As you would not li
there, do not be found there. Th
the song, the liquor, the company
snaring; therefore take the advice
mon, as to all such places, "Avoi
not by it, turn from it, and pas
You may be attracted. You may be
Before you are aware you may be e
and once ensnared you may never
to extricate yourself again. *Be s*
company that will lead you into sin
ful pleasures. *Be shy* of all pract



of sin, and become concerned about their souls' salvation, Satan tempts them to be very shy, and to keep all their thoughts and feelings to themselves; for he knows that if he can persuade them to act thus, he can harass them with temptations, and fill them with the most distressing doubts and fears. Whereas, if they were to speak to a judicious Christian, or a minister of Christ, they would receive such instruction and advice, as would encourage them, and lead them direct to the Saviour. Seeking soul, *don't be shy*, go to the minister, or open thy mind to thy godly father or mother, or to some Christian friend, and you will soon find relief. Over the humble sanctuary, and over the room where the prayer-meeting is held, it is almost necessary sometimes to inscribe, "DON'T BE SHY." For natural shyness of disposition, the taunts and sneers of worldlings, and the working of Satan on the mind, often keep enquirers from such places; and yet these are the very places, to which such persons ought to go. In villages especially, it often requires a great effort to break through old customs and prejudices, and to go and meet with a people who have been despised, and perhaps sneered at aforetime. But, if these lines should meet the eye of one, who is seeking peace with God, and the knowledge of salvation by the remission of sins; to such an one we say, "DON'T BE SHY," go where the Lord's people go, and the

'd, whether in church, or
room; go wherever be-
ıyer and praise. God is
Jesus is there. The pre-
Spirit is enjoyed there.
blessings are conferred
nd if the people are de-
.e often are. Never mind
ridiculed and spoken
always been the lot of
)les, more or less. Go,
ur, go, and listen to the
:ship God; and if a false
feel backward or afraid,
nd in your heart, as from
N'T BE SHY."
e Lord Jesus Christ, for
and the salvation of thy



ate its promises, believe its doctrines, observe its precepts, and be happy. When an opportunity is given you to do good, whether to visit the sick, teach in the Sunday School, speak a word for Jesus, or put a sentence respecting the salvation of the soul, into a letter, "*don't be shy;*" but seize the opportunity, do the work, bear the testimony, and seek to win the soul. "To do good and to communicate forget not, for with such sacrifices, God is well pleased." But I must close my remarks, by saying in one word, *Be shy*, when tempted to do anything, or go anywhere, if your conscience does not entirely approve, or if God's word does not clearly sanction. But "*don't be shy*," to do, or say anything, or go anywhere, if it is clear that you can do good to others, or get good for your own soul. Walk by these rules, and God will bless you.

Gracious Lord, our faith increase;
Cleanse from all unrighteousness;
Thee the' unholy cannot see:
Make, O make us meet for thee:
Every vile affection kill;
Root out every seed of ill;
Utterly abolish sin:
Write thy law of love within.

A SALVE FOR EVERY SORE.

Our newspapers, in their advertising sheet, profess to inform the afflicted of all kinds of remedies, for all sorts of maladies. If we believe them, no one need to die, for there is healing to all. And then the terms are so very moderate that few, except the poorest paupers, need to suffer. Then if any of us are ailing, almost every friend we speak to is prepared with a prescription, and every remedy has been known to perform the most wonderful cures. Could we believe all we read, or give credit to all we hear, our doctors might soon give up their establishments, for out of practice they must go. Well, I feel a little inclined to follow the multitude. I have found a specific, and I feel as if I must advertise it. I must tell all my poor afflicted friends of it. And how many of my friends are afflicted? Bring them all together, and they would fill a tolerable-sized hospital. They are suffering from all sorts of diseases, wounds, bruises, dislocations, sprains, and ruptures. Well, I have really found out *a salve for every sore*, and I wish to *make* it known. It has already been tried

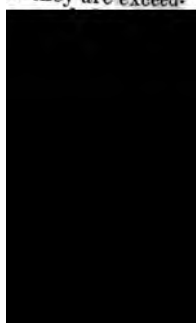
by many, and found efficacious. Now, my poor suffering, afflicted friends, give me your attention; listen to me with patience while I describe the remedy I propose to you. It is made up of six articles.

First, *an interest in Christ.* This entitles its possessor to all that Christ has done, and being entitled to the perfect work of Jesus, he has a free pardon, a full justification, and a clear title to eternal life. Now, if our sins are pardoned, if our person is justified, and if eternal life is ours, we shall be prepared to endure our afflictions, to bear pains, and to conquer death itself. Reader, get an interest in Christ. Make sure of an interest in Christ. Rest not satisfied until you can say, "He loved me, and gave himself for me."

Second, *a good conscience.* That is, a conscience cleansed and purified with the blood of Christ. A conscience which, instead of accusing and terrifying, approves and commends. A good conscience is washed in the blood of the Lamb, enlightened by the truth of God, and made and kept tender by the operations of the Holy Spirit. Such a conscience will speak words of warning when danger is near; words of reproof when sin is committed, or temptation is tampered with; and words of comfort and peace when we are persecuted for righteousness' sake. Reader, get a good

honest, enlightened,

promises. Many of
to the Lord's people
ces, or in certain
performing various
mise is deposited in
it gives us an inter-
an interest in the
t if Christ is mine,
ine too. I may
n, and expect their
their nature, and
eeds. Nay, God's
supply every want,
to make all things
od. Reader, get a
or they are exceed-



quietly as a little child follows the Lord, and gently whispers, "All will be well." Reader, get patience. Go to the God of patience, ask it as a favour, expect it as a promised blessing, and you will find that tribulation worketh patience.

Fifth, *Prayer*. Prayer carries every burden to the Lord, and leaves it there. Prayer goes to the Lord with every want, to have it supplied; with every enemy to have it conquered; with every corruption to have it subdued; with every trouble to have it sanctified, and with every promise to have it fulfilled. Prayer affects God's heart with a groan, opens God's hand with a cry, and obtains the most costly blessings with a tear. While a man can pray, he can never sink—he can never be wretched—he can never perish. Reader, get and maintain a spirit of prayer; it will ease thy mind, quell thy fears, and fortify thy soul against the sorest trials.

Finally, *Foretastes of Heaven*. As Israel tasted the grapes of Canaan in the wilderness, so do the Lord's people taste the joys of heaven upon earth. When the conscience is cleansed from guilt; when the love of God is shed abroad in the heart; when the Spirit bears his witness to our adoption, and when the glory of Christ is realized—we taste the joys of heaven. Tasting the joys of heaven, we think little *of the gall* and wormwood of earth; w

the world, and [illegible]
patience the race that is set befo
ing unto Jesus.

Here, then, is my remedy for
of time, my medicine for the
soul, my "salve for every sore.'
of the articles, keep them alw
apply them to your varied dis
you will prove them to be
Catholicon. Get an interest in
work, and bloodshedding of the
—get and keep a good conscie
science void of offence toward
ward men—get and keep before
title to the precious promise
glory, and all good things—get
patience, under all losses, crosse
of life—get a spirit of prayer, a

God, at the throne of God, from the pirit of God, the ingredients that compose is precious unction may be obtained, and ery article may be obtained, gratis. Set, erefore, your heart to the work; seek til you obtain the blessings; keep always your possession the preparation, and idst life and all its trials, sickness and all sufferings, and in death with all its onies, you will be prepared to confess at you have in your possession, "A SALVE R EVERY SORE."

Heal us, Emmanuel, here we are,
Waiting to feel thy touch;
Deep-wounded souls to thee repair,
And, Saviour, we are such.

Our faith is feeble, we confess,
We faintly trust thy word;
But wilt thou pity us the less?
Be that far from thee, Lord!

Remember him who once applied
With trembling for relief;
"Lord, I believe," with tears he cried,
"O help my unbelief."

She too, who touch'd thee in the press,
And healing virtue stole,
Was answered, "Daughter, go in peace,
Thy faith hath made thee whole."

Concealed amid the gathering throng,
She would have shunned thy view;
And, if her faith was firm and strong,
Had strong misgivings too.

SALVATION—FOR
PROVIDI

WHAT IS SALVATION? A
sin, in its guilt, power, pc
consequences. Anything
not salvation. *For whom*
vided? In general, "J
into the world to save *sin*
cular, the angel said, "Ca
for he shall save *his peopl*
Are all mankind his peo
"I am the good Shepherd
herd *giveth his life for the*



'est any particular love to his church by ;iving his life for it, seeing he did the same 'or everybody else; and the Apostle was)eside the mark in producing the death of Christ as a proof of his special love to his :hurch. Again, Paul says, "He loved *me*, ınd gave himself for *me*." But why boast)f the love of Christ, as if it was special, or 'efer to his death, as if it was a peculiar nark of his love, if he loved every one else ust the same, and died for every one else ıs well.

The love of God, as displayed in the salation of sinners, is not universal; it is spe- 'al, and distinguishing. It is fixed on the ersons of his people, as viewed in his beved Son; and being fixed on them, can- t be turned away from them. For them entered into covenant—for them he made Son a sin offering—and for them he ds his Holy Spirit into the world. He ed them in eternity, he loves them in- 'ely, and having loved them, he will love ı unto the end. To say that all are loved is unscriptural, for we read in 's Holy Word thus, "The children ; not yet born, neither having done any or evil, that the purpose of God ac- ıg to election might stand, not of , but of him that calleth; it was said ıer, 'The elder shall serve the young- \s it is written, Jacob have I loved, *au have I hated*." And of the pos-



—and if of the posterity of the c
written, "the Lord hath a delight
to love thee," but of the other, th
Lord hath indignation against tl
ever," how can all mankind be ali
universally the objects of God's lo
sides this, the Apostle, writing to t
salonians, says, "*God hath not a*
us to wrath, but to obtain salvation
Lord Jesus Christ." 1 Thes. v.
any appointed unto wrath? Pet
quoting from the Old Testament,
ing Christ, "Behold I lay in Sion
corner stone, elect, precious; and
believeth on him shall not be conf
Unto you therefore which believe h
cious; but unto them which be disc
the stone which the builders disallo
same is made the head of the corne
stone of stumbling, and a rock of

ffence, that they stumbled at the
eing disobedient, *whereunto also*
appointed; how could both par-
oved alike? or how could God's
ve be universal? That God would
h wrath and mercy in dealing with
Paul plainly and positively asserts.
says, "Hath not the potter pow-
he clay, of the same lump to make
l unto honour, and another unto
r? *What if God, willing to show*
, and to make his power known,
with much longsuffering *the vessels*
fitted to destruction: and *that he*
ke known the riches of his glory on
s of mercy, which he had afore pre-
to glory, even us, whom he had
t of the Jews only, but also of the
" Rom. ix. 21—24. Now suppose
he one party is simply left to fit
es for destruction; it is distinctly
at God fits the vessels of mercy
, but if the one party is left to fit
es for destruction, and the other is
calling them fitted for glory, how
parties be alike loved of God; or
God's saving love be universal? If
'e to man is universal, will not all
d alike? Will not arrangements
to send the Gospel to all, to apply
el to all, and so all be sanctified by
el? But we know, that millions
r heard the Gospel yet. Besides

which, where the Gospel comes, as at Th
salonica, to some it comes in word, on
but to others in demonstration of the Sp
and of power; now, if the Gospel is sen
some with the power of demonstration,
is not so sent to others, can all be lo
alike? If the *saving* love of God were u
versal, we should expect that the good ne
of that love would reach all; and if
grace necessary to the enjoyment of t
love were given to some, it would be gi
to all. But it is not so. Or, if God
said plainly in his word that his love to
was alike and equal, and had not said th
he loved and hated—that he willed to sh
wrath and mercy—that to some he s
merely the word of the Gospel, but to oth
that word accompanied with power—
should have yielded at once, and witho
hesitation to the testimony, admitting th
from God's decision there was no appeal

Then, again, the work and operations
the Holy Spirit in applying the Gospel
not universal, but special. "The wi
bloweth where it listeth, and thou hear
the sound thereof, but canst not tell whe
it cometh nor whither it goeth; so
every one that is born of the Spirit." T
Lord's people are "begotten of God," "b
again," "born of the Spirit," "born not
blood, nor of the will of the flesh, nor
the will of man, but of God." I supp
no one will say that all are alike regen

ted by the Holy Spirit, "created anew in Christ Jesus," or made "new creatures." But if not, where is the universality of the Spirit's operation? Or, did the Spirit work like on all, but some, of their own free will, gave effect to the work of the Spirit, while others rendered it ineffectual? If so, man conquers God's creating power, or becomes the efficient cause of his own salvation, according to his own will. But if this is the case, how can salvation be according to God's purpose and grace, or how can we be said to be born not of the will of man, but of God?

The Scriptural representation of the case appears to me to be this: God having determined to create and people the world, knew that man would fall, and left to themselves, the whole race of man would perish. To prevent this, he chose his people in Christ before the foundation of the world, chose them to salvation, and to partake of the glory of our Lord Jesus Christ. But as sin could not be removed without an atonement, and as it was necessary to show to all created intelligences God's infinite hatred to sin, he covenanted with his only begotten Son to assume our nature, come into our world, and, by suffering and dying, make an infinite atonement for sin. In making an atonement, Jesus personated his people, bore their sins, and put them away *by the sacrifice* of himself, thus ob-

taining eternal redemption for them. But as an infinite atonement was necessary for the salvation of his church, so an infinite atonement was sufficient for the salvation of an infinite number of transgressors; and therefore God, in the exercise of his sovereignty, having thus removed every impediment out of the way of any sinner's salvation, commanded the good news of salvation for sinners to be preached among all nations, to be received by faith. Thus, the presentation of salvation is made to sinners as sinners, without difference or distinction; and the assurance is given, that "he that believeth and is baptised shall be saved, and he that believeth not shall be damned."

The presentation of a free salvation by the Gospel to sinners, as such, warrants *any* man, and *every* man, to embrace it, and leaves the rejector without excuse. Sinners will not come to Jesus and be saved; this is criminal, and the result is inevitable damnation. But that the special end of the death of Christ may be accomplished, and the Saviour see of the travail of his soul, the Father has given him power, over all flesh, that he should give eternal life to *as many* as he had given him. Being lifted up, he draws all them unto him, from every place and every period. And in the certainty of their salvation he rejoiced, saying, "All that the Father giveth me shall come *to me*, and him that cometh I will in nowise

cast out." So also, when the Jews manifested their obtinacy, he told them he was not disappointed, saying, "Murmur not among yourselves, no man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." And again, "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."

To conclude. The Father chose his people to salvation before time, and gave them to his beloved Son. He sent his Son into the world to be the propitiation for their sins, and that they might live through Him. He teaches them according to his promise, and every one that is taught of the Father comes to the Son. Or, he sends the Holy Spirit to accompany the preaching of His Word, and as many as are ordained to eternal life believe. Thus, whom he predestinated, or eternally loved, he calls; whom he calls, he justifies; and whom he justifies, he glorifies. The Father in his love chose them to be a peculiar people unto himself, above all people that dwell on the face of the earth. The Son redeemed them by his blood *out of* every kindred, and tongue, and people, and nation. The Spirit quickens, sanctifies, and seals them. Thus they are saved, not by works of righteousness, but according to his mercy, by the washing of regeneration, and the renewing of the Holy *Ghost: and as it* is written in the Scrip

for the *basest of men.* Salvatio
published and presented to sinne
ners of every class and clime.
is to be obtained without money
out price. Any sinner who hear
pel *may* be saved; *will* be saved,
lieves; God's Word guarantees th
fore, without unscripturally sa
God's love is universal, that Chri
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given alike to all, we publish a fu
salvation for whosoever will; assu
one that is willing, that that is th
his personal interest in the blessin
none are willing, until God make
in the day of his power. If m
the Gospel and refuses to be save
himself and he must take the con

known the mind of the Lord? or wl
been his counsellor? Or who ha
given to him, and it shall be recon
unto to him again? For of him, and t
him, and to him, are all things: to
be glory for ever. Amen. Rom. xi.

Grace! 'tis a charming sound,
Harmonious to the ear!
Heaven with the echo shall resound,
And all the earth shall hear.

Grace first contrived the way
To save rebellious man;
And all the steps *that* grace display,
Which drew the wondrous plan.

Grace first inscribed my name,
In God's eternal book;
'Twas grace that gave me to the Lamb
Who all my sorrows took.

Grace led my roving feet
To tread the heavenly road;
And new supplies, each hour, I meet
While pressing on to God.

Grace taught my soul to pray,
And made my eyes o'erflow;
'Twas grace which kept me to this day
And will not let me go.

Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,

I HAVE read—for I never was much of a traveller myself—that the air on the Alps has a great tendency to lull travellers to sleep, and if they indulge in sleep, they die. In order to prevent this, the guides frequently cry,—"KEEP EACH OTHER AWAKE, FOR IF YOU SLEEP YOU DIE!" Now I have observed that the atmosphere of the present world has just the same effect on professors of religion; and that if a professor rises in worldly wealth, or respectability, or honour, he becomes very sleepy in reference to spiritual things. I have seen many who, while poor, were very regular in their attendance on all the means of grace, and very attentive to their religious duties; but when they began to rise in the world, they began to neglect the meetings for prayer, then the week-day sermons, and then, a little rain, or cold weather, would keep them at home part of the Lord's Day. The Bible was then no longer regularly read through, family prayer was not regular, or hearty and earnest, *as it* used to be. Private prayer was not so *frequent*, or so lively. The tract was no

longer carried in the pocket, to be given away to the passer by. Nor was a word spoken for Jesus, as was once the case. The atmosphere of the world has lulled the soul to sleep, and some deep affliction, or severe trial, or heavy loss, is absolutely necessary to rouse up the soul from its slumber.

All around us, we see professors sleeping, and we ought to endeavour to awaken them. Suppose you were crossing the Alps, and you saw a fellow-traveller fast asleep on the snow, and the night was fast approaching, would you not endeavour to awaken him? Would you not consider it cruel to go on your way, and leave him to sleep himself to death? True, you may not know him; you may never have seen him before. But he is a fellow-creature, and, perhaps, a fellow-countryman, and you could not think of allowing him to perish without an effort to save him. Well, all around you, professors are asleep on the snow of this cold, keen world. If they continue to sleep, they die. Will you not endeavour to arouse them? Will you ask with Cain,—"Am I my brother's keeper?" Will you not rather speak to them of the love of Jesus, of the duties which they owe to the world and the Church, of the serious consequences of continuing to slumber on until the Master comes? Will you not try to stimulate them to pursue their journey, and get on with their work, seeing "*the night* cometh?" I am afraid we



command should be obeyed. T
ation should be carried out.]
were, we should rouse up sleepy
in every direction, saying to th
mariners did to Jonah, "Whatme
O sleeper, arise and call upon
Or, arise and work for thy God!

Friends, let us beware of a wo
Let us not unnecessarily mix u
world. It will be sure to injure
uality, and hinder our usefulnes
vidence shines upon us, let us be
lulling influence of prosperity; i
not, we shall soon fall from our
fastness, and fall asleep on some b
Others have fallen, and we may.
are now sleepy, inactive, and con
useless professors, were once liv
and useful. Let us, therefore, r

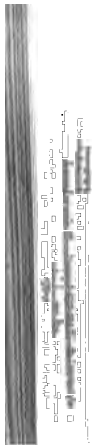
naked and they see his shame." By th
of Jesus to us, by the work of Jesus
by the Spirit of Jesus which is with
are admonished to keep awake. By th
Jesus has appointed us, by the comr
Jesus has given us, by the promise
has made to us, we should be stimula
work for him. By the certainty of hi
ing to call his servants to account; a
the uncertainty of the time when H
come, we are exhorted to be wakeful,
ful, and diligent. Brethren, let us be
ful ourselves, and let us attend to th
of the guides,—"KEEP EACH OTHER A
FOR IF YOU SLEEP YOU DIE!"

Forth in thy name, O Lord, I go,
My daily labour to pursue;
Thee, only thee resolv'd to know,
In all I think, or speak, or do.

The task thy wisdom has assign'd,
O let me cheerfully fulfil!
In all my works thy presence find,
And prove thy acceptable will.

Give me to bear thy easy yoke,
And every moment watch and pray,
And still to things eternal look,
And hasten to thy glorious day:

For thee delightfully employ,
Whate'er thy bounteous grace hath gi
And run my course with even joy,
And closely walk with thee to heaver

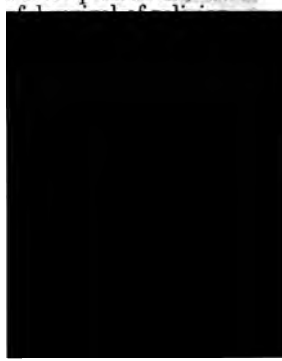


How much we need a revival of re
There is but little life in the Churc
little power in the ministry, and but f
versions from the world. Our attent
been called to the subject, and we talk
it, and some pray for it; but it appea
that there must be a change before w
have it. Our prayers are very feebl
our efforts are very weak. We scarc
pect any great thing from God,—an
erful displays of His presence and
and yet the Lord is the same, and ou
at the throne of grace is the same a
ever were. The Spirit of the Lord
straightened, the hand of the Lord
shortened, but He has full power to d
What is it then that is wanting? W

about with doubts and fears, and are continually indulging suspicions of God's love to them, and questioning indeed whether Christ died for them. Such persons must be feeble. They cannot be strong to labour. If they cannot believe God's promises in reference to themselves, how can they believe His promises as to the world and the Church? If they do not expect grace from God for themselves, and the communication of the Spirit to themselves, how can they expect them for the Church and the world? The first thing we want is certainty for ourselves, —a well-founded persuasion that we are accepted in the Beloved; to know and believe the love that God has to us; to walk with God under a sense of our adoption, and in the full persuasion that we are justified from all things. On this, therefore, we should set our hearts, and seek it from the Lord as our birthright, and yet as the gift of His grace.

Being fully persuaded of our interest in Christ, and union to Christ, then we should seek to exercise strong and steady confidence in God. Resting on His Word, relying on His faithfulness, realizing that He means every word He has spoken, and intends to fulfil every promise He has made, we should be confident in God, and live and walk with Him, expecting Him to make good His word. We have not had the confidence in *God that we* should have had; we are not

ho staggered not at the
hrough unbelief, but was
lieving that what He had
able also to perform.
eep and abiding communion
ng into the deep things of
communion with Him on
on all occasions. In fel-
is our strength. By fel-
we grow in grace, and be-
our work in the world and
By fellowship with God, we
drink into His Spirit, and
fulness. Those only who
iding fellowship with God
l do exploits. Until, there-
nion of the Church with
d more permanent, we do



We want to be something. Flesh w
somebody, if possible; but, if we exp
great revival of religion, it seems to us
the eye must be taken off self entirely,
be fixed on the glory of God alone.

We need also a sympathizing heart w
sinners. We do not realise their dang
and feel for their case as it becomes
We see them perish without a tear. W
think of their dropping into hell without
sigh or a groan; or, if we sigh or groan, tha
is all, there is little well-timed, well-directed
Scriptural effort to save them. If we real-
ized our oneness with them by nature,—if we
felt for them as brother should feel for bro-
ther, and as sister should feel for sister, we
would not allow them to go down to the pit
unwarned, unpitied, and uncared for, as we
o. Our sympathy with our fellow-men,
ho are under condemnation, who are per-
ing in ignorance and sin, is not deep,
rit-stirring, and practical, as it ought to

When a great revival of religion is
ing, we shall expect to see the hearts of
Lord's people touched with the tender-
sympathy, and stirred to their very
ns.

is would lead to self-denying activity
re souls. We do many good things
ut they are things we rather like to
We seldom mortify the flesh, or crucify
de, in order to save our fellow-me

could call upon
their property were in danger, or a
of their family were in peril; but t
know that their immortal souls are
and they have no thought about t
no one calls their attention to thei
allow them to go on and perish in
But when a revival of religion is
take place, we expect that the Lor
will go forth to visit their neigh
quaintances, and friends, on purpos
them as brands from the burning,
their souls from death.

Then as God has pledged hims
word to bless, his blessing must c
direct from heaven, as the former
rain upon the earth, and, as the
Divine blessing, a glorious rev

power, and crowned with blessing; then, then the promise would be fulfilled, "I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." This, this is the revival that we want!

Beloved, let us seek the full assurance of hope for ourselves, and being persuaded that we are God's children, the brethren of Christ, the temples of the Holy Ghost—let us endeavour to exercise a strong and steady confidence in God—seek to live in deep and abiding fellowship with God—to have always a single eye to His glory—a sympathizing heart with poor perishing sinners around us—that so we may exercise self-denying, flesh-crucifying activity to save souls from death—and then God will bless us—"God will bless us, and all the ends of the earth will fear Him." For then a glorious revival of religion will be enjoyed in the Church, its drooping plants will lift up their heads, its dry and barren spots will be clothed with green and pleasant verdure, its trees will be covered with fruit, and its flowers with the most lovely blossoms. Then the seed sown on the dry and thirsty soil of sinners' hearts will spring up; then the dry bones of the house of Israel will live, and stand up before the Lord; and then a beautiful Eden will bless our eyes. Brethren, *think of these* things; set your hearts on

Except the Lord [illegible]
The best concerted schemes are vain,
And never can succeed;
We spend our wretched strength for nor
But if our works in thee be wrought,
They shall be blest indeed.

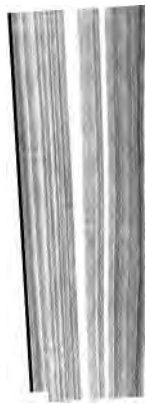
Lord, if thou did'st thyself inspire
Our souls with this intense desire,
Thy goodness to proclaim;
Thy glory if we now intend,
O let our deed begin and end
Complete in *Jesu's* name!

Now, Jesus, now thy love impart,
To govern each devoted heart,
And fit us for thy will:
Deep founded in the truth of grace,
Build up thy rising Church, and place
The city on the hill.

[illegible] abound.

THE AIM OF LIFE.

My friend, Robert Strong, was not a man that aimed very high. He set his heart on obtaining a cottage and a garden of his own, that he might live at ease, and enjoy freedom from rent. He had a great dislike to quarter-days, and almost as great a dislike to rate collectors, and tax gatherers. From the latter he could not escape, but from the former he might, and he was determined to do so. He therefore laboured hard, lived near, joined a building society, and at length the cottage and garden were his own. He had gained his point. He had accomplished his object. But the happiness he anticipated was not enjoyed. He soon got used to the thought that the place was his own, besides which, something or other, was always requiring to be done, and he seldom seemed to have any time to enjoy himself. And when he had a little time, somehow or other, he was sure to be put about. He was not happy, for he always felt a craving for something that he had not got. Friend Robert, allow me to whisper a *word in your ear*, your cottage and garden

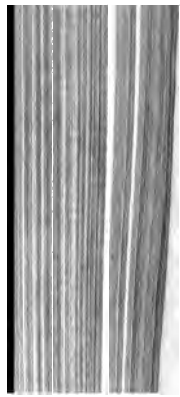


raction, you never will
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drink the blood of the So
this is at present you k
must know, before joy an

Henry Halliwell, could r
anything so small as Robe
born of respectable parent
capital to begin the world.
set upon a very respectable
annual income. For this
ed, and speculated; keep
before his mind, as the g
life. Providence smiled
Villa and income were hi
thereto a kind and amiabl
sweet children. But some
was never quite

you will never know what settled enjoyment is, you might have been happy in a cottage, or even in a hired room, if you had Christ in your heart, and heaven in your eye. Yes, and you may be happy in your beautiful Villa, happier than a prince in his palace, if you know Christ, and the power of his resurrection, and are made conformable to his death.

Squire Edwards, looked much higher than Master Halliwell, for his mind was made up to obtain a mansion, a park, a pack of hounds, and all their accompaniments. Well, by improving his property, advancing his rents, and by frugal living for a few years, he gained his point. A beautiful estate was in the market, which he purchased, and added to it, as he thought, all that his heart could wish. But somehow or other, he seldom heartily enjoyed himself. Something or other, was continually putting him out of the way, and though he enjoyed himself pretty well in company, yet he was apt to be very gloomy and uncomfortable when alone. Settled peace he knew not. Rest of heart he was a stranger to. Nor could all the respect paid to him, or the many good things crowded around him, give him solid satisfaction. Others envied him, and he envied others, fancying they were more happy than himself. Ah, Squire Edwards, you little think in what true happiness consists! Nor do you know



ly happy.

In each of these ca
the effort was lost.
and such mistakes a
will many believe th
will say, "Well, I
trial, I should be h
friend, if you had the
more happy than they
same nature, and the
Nor could any thing
your immortal soul.
of life should be the c
conquest of sin in ou
lives. Nor until sin
enjoy settled peace.
close walking with G

at an entire victory over sin—to live in hope of heaven—anticipating a crown of glory, which fadeth not away. And as we *aim* at these things, let us put forth our utmost efforts to crucify the flesh, with its affections and lusts; and to bring every thought into subjection to the obedience of Christ. This is, to lay up for ourselves treasures in heaven; this is, to lay up in store for ourselves a good foundation against the time to come; this is, to fight the good fight of faith, and to lay hold on eternal life. This is true wisdom. This is securing the true riches. This will bring the assurance into our minds, that as in our Father's house there are many mansions, our Saviour is preparing a place for us. Happy, thrice happy is the man, who has the riches of grace in his heart, and the riches of glory in his eye; for whom to live is Christ, and to die is gain! O my soul, seek not possessions on earth, but be satisfied to sing, as you travel through the wilderness;—

"No foot of land do I possess,
No cottage in this wilderness,
A poor wayfaring man,
I lodge awhile in tents below,
Or gladly wander to and fro,
'Till I my Canaan gain!"

THE STATE OF THE UNCONVERTED.

Who are the unconverted? Many, it is to be feared, who fancy they are in the way to heaven, and that all will be well with them at last. An unconverted person may believe the Bible to be God's word, not harbouring a doubt of its authenticity or inspiration,—may attend the means of grace regularly, and seriously—and may perform many religious duties. An unconverted person may pray daily, both in private and in the family, reading the Word of God, and singing hymns or psalms. An unconverted person may be moral, amiable, and very useful in society. Indeed it is almost impossible to say, who are converted and who are not, in many cases, by the outward conduct merely. All depends on the state of the heart. The work of the Holy Spirit alone, makes one man to differ from another in this respect. Without regeneration, there is no living faith, and "without faith it is impossible to please God." For man by nature is carnal, and as the root is, so is every thing that proceeds from it: and "the carnal mind is enmity against God,

or it is not subject to the law of God, neither indeed can be."

What is the state of the unconverted? They are in a state of misery. They do not enjoy the favour of God, nor taste the sweetness of his blessing. Have what they may, they are never satisfied, for their immortal nature is always craving for something higher and better. They are in a state of unrest, "like the troubled sea, whose waters cast up mire and dirt." They are in a state of danger, being condemned already, and the wrath of God abiding on them. At any moment, by any accident, they may suddenly be cast into hell, "where their worm dieth not, and the fire is not quenched." They are never safe, at any time, or in any place; for as there is but a step between them and death, so there is but a step between them and hell. They are in a state of death, being "dead in trespasses and sins." Not having the Spirit, they are in a state of spiritual death; and not having the image of God, which distinguishes all his children, they are in danger of eternal death. What a lamentable condition to be in! What a fearfully dangerous state!

Not only so, but the unconverted are alienated from God. They know him not. They love him not. They serve him not. "*For though they* may do many things which *he has commanded*, they do them not out

of love to him, or from a desire to please him. They are in opposition to God. They object to his sovereignty. They hate his holiness. They dislike his justice. They slight his mercy. They despise his grace. Gladly would they get from under his dominion if they could. Gladly would they avoid his presence if they could. Gladly would they be superior to him if they could. Though they will not admit the charge, yet every unconverted person, must be placed among those whom the apostle designates, "haters of God." They are therefore criminals before God. Charged with breaking his laws—with refusing a pardon—with murdering his Son—and with hating his prerogatives and perfections—how can they be otherwise than criminal. O how fearful



begotten Son, that WHOSOEVER believeth in him should not perish, but have everlasting life." Out of pure love, God has provided a Saviour, that Saviour has made an infinite atonement for sin, and on the ground of that atonement, God presents a pardon to all who hear his word. He sends the gospel, which is glad tidings of great joy to all people, and that gospel proclaims that whosoever believes in Jesus, shall be pardoned, justified, and saved with an everlasting salvation. None are exempt, for it is to be preached to every creature. There are no exceptions, for Jesus has said, "Him that cometh unto me, I will in no wise cast out." Nor is this all, for we are expressly told that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. "Now then," said the apostle, "we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." What a heart of love, the heart of God must be, to testify that he has no delight in our death; to give his only begotten Son, that we might live through him; and by his servants to beseech us to be reconciled unto him.

What then is the duty of the unconverted? Surely it is every one's duty to believe *God's word*. To believe that he sincerely *desires* our welfare, is willing to forgive

sins, and to save us through his belov
Son. Has he not given us every proof
his love, of his pity, of his sincerity, wh
he can give? Ought he not then to be
lieved with a faith which will affect
heart, and change the conduct? Can
do otherwise than give credit to his wo
and act upon it? Must we not either
lieve God, or make him a liar? Every
converted person ought to be sorry for
sins. His sins have dishonoured Go
majesty, grieved God's heart, and occasi
ed the death of his beloved Son. Noth
touches God so acutely as our sins. If
have grieved God, ought we not to griev
If we have by our conduct, occasioned
dreadful suffering, and shameful death
his beloved Son, ought we not to be sorr
Yes, we should so change our minds in ref
ence to these subjects, as to be heart
sorry; and we should so sorrow, as to char
our conduct towards the ever-blessed G
and his beloved Son. In one word, it
the duty of every unconverted person
be reconciled to God. He wishes it.
asks it of us. Our present happiness, s
our eternal salvation depend on it.
cannot be saved in opposition to God.
cannot be saved as the enemies of God.
cannot be saved *in* our sins, we must
saved *from* them. Every sinner sho
admit his sinfulness, confess his sins bef
God, accept of the Lord Jesus Christ to



his Saviour, trust in the atoning blood, and through faith in it become the friend of God.

Reader, how is it with you? Are you converted, or unconverted? Is the matter settled? Settled on a sure basis? Settled beyond the possibility of mistake? Have you the witness in yourself? Do you know that your thoughts of God, and your feelings towards God, have undergone a thorough and permanant change? Be not satisfied with slight evidences. Make sure work of it. If you have not made the surrender of the heart, the life, the property, the all, to God—make it now. If there is any doubt about it, make it anew. No state is so fearful as an unconverted state, and yet many who hear the gospel are in it. Nothing can be worse, than to be near the ark, and yet not in the ark. To be not far from the kingdom of God, and yet never to enter it. To hear continually of the great sacrifice for sin, and the proclamation of a free pardon of sin, and yet to die in our sins. Let not the god of this world, blind your minds; let not religious duties benumb, or stupify your conscience; let nothing lull you to sleep, without a change of heart; for if you do, when you awake up and discover your mistake, it will be dreadful. Dreadful, because too late to rectify it! Dreadful, because it was entirely your own fault! *Dreadful,* because you will be *without excuse!*

in Christ Jesus, and therefore to
Saviour says, "Verily, verily, I s
thee, except a man be born again, h
enter into the kingdom of God."
you are brought to find favour with
except you receive the impression
image of God—you cannot enter he
see the face of God with joy. For b
or favour, are we saved, through fai
without holiness, no man shall see t
To you therefore, as Paul to the unco
Jews, I say, in conclusion, "Re
therefore and be converted, that y
may be blotted out, when the time
freshing shall come from the presen
Lord:" for "God having raised up
Jesus, sent him to bless you, in

REAL CONVERSION.

REAL conversion supposes that it has counterfeit, something like conversio which is not the thing itself. For in stance, a man may change his sentiment on many points his feelings may undergo change, and he may reform his life, and ye not be really converted to God. Man have had convictions and impressions, an have changed their course and conduc who have still been strangers to God, an the power of vital religion. Seeming cor version, sometimes comes so near to rea conversion, that there only appears to b one deficiency, but that is a fatal one, it i the life of God in the soul. The outwar conduct is correct, the head is illuminated but the heart is not quickened. Religio without life, however orthodox the creed, c correct the conduct, is but a form withou power, the representation of a Christian but not a real Christian.

What is real conversion? It is a thorou *turning to God.* The turning of the wh *person to God,* and his service. It incl

sents him, and —
holy and beautiful life. We think c
as the child thinks of his affectionate
as the wife thinks of her loving husb
as the servant thinks of her kind and
ous master. Our thoughts of God ar
sant and natural, and our souls go fo
desire to God. Our feelings towar
were formerly cold, indifferent, and
There was enmity against God, and
to keep at a distance from God. B
conversion changes our feelings, and
God, delight in God, and desire ab
things to please God. The feelings
enemy, give way to those of the frien
the feelings of the slave, to those of th
And out of this change of heart, or
of our thoughts and feelings, grows a
[illegible] unto ou

motives, are attracted by new object and as the Apostle says, "old things a passed away, and behold all things are b come new." Real conversion therefore the man turning from sin to holiness, fro self to Christ, from the world to God; a this turning, is the effect of a new princip imparted to the soul by the Holy Spirit regeneration.

What are the effects of real conversio Many. Too many to enumerate here, as affects the entire man in all his parts, in his relations, and in all his prospects. T converted man turning from self to Jesu obtains peace through the blood of his cros Peace with God. Peace in his own co science. Peaceful feelings toward all ma kind. He is reconciled to God's perfe tions, law, and government; and yieldi himself to God through Jesus, he enjo holy tranquillity of soul. Turning from s to God, he is sanctified to God. Beholdi as in a glass the glory of the Lord, he changed into the same image from glory glory, even as by the Spirit of the Lor He is now a holy man. His heart lov holiness. He desires to be holy in bod soul, and spirit. Holiness is his elemen and sin his grief and sorrow. Turnin from the world to Jesus, he is filled wi love, love to God, and love to man. *loves God* supremely, and loves all *saints sincerely*. Love is the ruling pa

of his soul, and love is the great proof that his conversion is real. Love leads to fellowship with God, as a father and a friend; and in that fellowship he finds the purest enjoyment, and the richest blessings. He lays himself out for others, employing all his spare time and talents, in efforts to do good to his fellow men. He seeks to save souls from death, to ameliorate human woe, and make all round him holy and happy.

Reader, are you really converted to God? Have you experienced a change of heart? Has that led to a change of life? Have you peace with God? Holiness of heart? Love to the Saviour, your heavenly Father, and your fellow men? Do you live in fellowship with God? Are you employing any portion of your time and talents for God? These are solemn and searching questions. They are worthy your closest attention. Take them, and with them, examine your heart and your life. If you are not really converted to God, you are yet in your sins, and if you die in your sins, where Jesus is you can never come. Life or death—eternal life or eternal death—depends on your being converted, or unconverted. The heart must be changed, and so must the current of the life; "for if we live after the flesh, we shall die; but if we, through the Spirit, do mortify the deeds of the body, we shall live." Life or death therefore, eternal *life* or eternal death, depend upon our being

converted or unconverted. May the Holy Spirit of God, therefore, discover to us our true state and condition, and if we are converted, devote us wholly to the Lord, and his work; but if we are unconverted, convince us of it, and by his invincible grace, make us thorough Christians. Amen.

While far from thee, O Lord, I lie,
Thy quickening Spirit give;
Call me, thou Son of God, that I
May hear thy voice, and live.

When full of anguish and disease,
My weak, distemper'd soul
Thy love compassionately sees,
O let it make me whole!

Cast out thy foes, and let them still
To Jesu's name submit;
Clothe with thy righteousness, and heal,
And place me at thy feet.

I know in thee all fulness dwells,
And all for wretched man:
Fill every want my spirit feels,
And break off every chain.

If thou impart thyself to me,
No other good I need;
If thou the Son shalt make me free,
I shall be free indeed.

INDIFFERENCE TO THE CLAIMS OF RELIGION.

MEN in general are not indifferent, but are full of life, and zeal, and energy, in pursuit of their favourite objects, and in carrying out their cherished plans. In acquiring wealth or fame, in pursuit of pleasure or sensual gratification, men are all energy and decision. But when the object is divine, when the subject refers to God, or the soul, or eternity, then indifference is manifested. What a proof that man is fallen, that the God of this world hath blinded the minds of them that believe not. When immortal man ought to be all life and energy, he is cold and careless; and when some worthless bauble is set before him, he is all activity and zeal. He is only indifferent, to the things that make for his ever-

verence. When he might use the language of authority, he employs the words of paternal love, and stoops to ask as a favour, what he might claim as a right. "My son, give me thine heart." Religion claims for God, *the talents*. God has conferred upon us many, and varied talents, which may be so used as to be an honour to us, a blessing to mankind, and bring glory to God. We can think, speak, write, act, give of our substance, and influence others, and religion claims every one of these talents for God. It requires that they should be consecrated to him, and to his service. So that if we think, we should think for God—if we speak, we should speak for God—if we write, we should write for God—if we act, we should act for God—if we give, we should give to the cause of God—and if we exert our influence, we should exert it for God and his glory. Religion claims *the life* for God, and would have us make God, the object and the end of life. We should live unto the Lord. We should live for the Lord. To serve, to please, and to enjoy him, should be our constant aim.

Is there indifference shewn to the claims of religion? There is. Millions are *totally* indifferent to these claims. They hear of a God, but they never worship him—they have or may have a Bible, but they never *read it*—*they* live near to the house of God *but they* never enter it—they have the Se

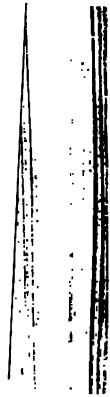


of religion. And many who are
indifferent, are *partially* so. Th
divine worship, listen to the gosp
have no deep, penetrating, soul-
thoughts of God, the Saviour, sin,
heaven, or hell. They are not
pursuit of everlasting life—they ne
or agonise to enter in at the strait
never labour for the meat which
to everlasting life. They have no
fections for God, nor are they at
less entirely, consecrated to God.
these, many who profess Christ, r
themselves fully to the claims o
They can see souls perish without
them, or an effort to save them. T
speak of Jesus to them, never wa
their sin and danger, nor do they
vite them to the house of God, to
good news of salvation declared to

they contain are not realized, believed, acted upon. They are allowed to hav place in the creed, but are not admitted regulate the life, or influence the he Then there is *covetousness*, or the desir get, retain, and amass wealth. This is on the most powerful, and yet one of the m secret causes of indifference to the cla of religion. It occupies the thoughts, the mind, and regulates the life; lead men further and further from God, choking the word with the cares of life, the deceitfulness of riches.

Once more, *self-indulgence*, makes men different to the claims of religion. Lool the furniture of our houses, the provision our tables, and the dress of our bodies; say, what is written on the whole, SELF-IND GENCE. This self-indulgence is not alw honest, for many professors dress at the pense of tradesmen—furnish their house the expense of tradesmen—and gratify th appetites at the expense of tradesmen, wh bills they never pay. And even when t do pay, long credit, or exorbitant count is required, so that industrious p sons can scarcely live. Now where se infidelity lurks, where covetousness wo or where self-indulgence rules, there claims of religion are neglected or despis

Is it so, that many are indifferent to *claims of religion*,—then let us be mor



as in the light of eternity, w
ment-seat of Christ in view.]
active, all alive, and always
good of souls. We have not
tive enough yet. Worldly p
commend us, but a death-be
never can. O let us carry ou
to the cross of Jesus, and cru
Let us seek grace from God, t
our beloved Master, who said
to do the will of him that se
finish his work."

Reader, God claims your *h*
it in the blood of his Son—l
intellect, to enlighten it with
claims your *whole person*, to s
it, make it his temple, and

THE POWER OF GODLI

Godliness has been represented as
But devotion is but a part of godli
a very small part of it too. Godli
braces God's work in the man, and t
work for God. It is God-likeness
godly man has the image of God im
on his heart. He is new created,
may bear the likeness of Jesus. H
newed in knowledge, after the image
hat created him. The moral perfecti
od are stamped on his soul, and he is
ful, as his heavenly Father is mercifu
holy, as God is holy—he is perfe
cere, as his Father in heaven is pe
stice, truth, holiness, mercy, and
his characteristics: and in prop
he depth and power of the work
y Spirit in his heart, do these t
ar in his life. To be perfectly like
s moral excellencies, is the abidin
f his soul. For this he labours.
e prays. At this he aims. And
rward *to* his future destinati
"*I shall* be satisfied, when

with thy likeness." He loves holiness above all things else, and so far as he is godly, he has no sympathy with sin.

IN GODLINESS THERE IS POWER. Viewed as the work of the Holy Spirit in a man, it is a powerful work. For that which gives life to the dead, sight to the blind, hearing to the deaf, and turns the whole current of the soul into a new, and upward direction, must be powerful. Viewed as man striving, struggling, and labouring to be like God, it must be powerful. For to crucify the flesh, with its affections and lusts—to put off the old man, and put on the new—to overcome the world—to conquer Satan—to live and walk, as Jesus lived and walked, requires power. So, if we view godliness, as making an impression on others, it must be powerful. True godliness has silenced many a gainsayer, convinced many a sceptic, and called forth the admiration of many an opponent of gospel doctrines. Nothing is so powerful, as the testimony of the daily life. When therefore, a man lives righteously, soberly, and godly—when a man fairly represents God's moral attributes—when a man brings forth anew the life of the Lord Jesus, a powerful impression is made.

And what is godliness, but this, having the work of the Spirit of God in the heart, the example of the Son of God before the eye, and the exhibition of God's moral excellencies in the life? Or, the being god-

like in our nature, in our spirit, and in our conduct? And wherever this is the case, a power is exerted. It may be silent, but it is salutary. It may be unperceived at first, but it is certain in its results. It is winning, convincing, and converts ultimately to itself. It always gains a verdict from conscience, if it does not produce a radical change in the life. It sometimes excites enmity, and calls forth opposition; but it more generally wins approbation, even where it does not produce imitation. A power it does exert, will exert, must exert; and this is just the power we wish to see exerted by every member of Christ's church, in the present day.

A godly man is always an honest, upright man. A godly man is always a merciful and benevolent man. A godly man is always a kind-hearted and loving man. A godly man is always a just and holy man. And everywhere, and always honesty and uprightness, mercy and benevolence, kindness and love, justice and holiness, will exercise a power and produce an impression. The root of godliness, is grace. The pattern of godliness, is the Lord Jesus. The author of godliness, is the Holy Spirit. The design of godliness, is the Divine glory. The effect of godliness, is to convince and silence, convince and exasperate, or convince and convert. But there is always *power in it* which will produce an effect.

on, *are we godly?*
enerated, renewed,
in the object of our
ence? Is holiness,
eauty of the Divine
lesire of our souls?
l daily strive, to be
, as a God of truth,
s, and love? Do we
upon all with whom
s, that we are God's
? That is to say, that
our talents, our all, to
praise. O for more
p us as thy apostle ex-
er righteousness, *godli-*
nce, meekness." Amen.

st, my heart inspire!
again;

ON SERVING CHRIST.

Some persons, now a-days, do not like the title Master. It must be Employer, or Governor, or something of that kind. But I confess, I have no sympathy with such. I should not like to call Jesus my Employer, or my Governor, but I do love to call him my Master. I rejoice in the fact, that I am in his service, and that I can say, "*I love my Master, and I will not go out free.*" I consider it an honour to serve Jesus, and I find much of my happiness in it. I propose therefore, that we shall for a few minutes consider, "*The honour and happiness of serving Christ.*"

Serving Christ implies that we know him, for no one can serve Christ while ignorant of him. We know Christ first as a Saviour, and receiving salvation from him, we come to know him as a Master, and obey him. The Holy Spirit teaches us our need of Christ, and our misery without Christ. He then leads us to Christ, revealing the glory of his *person*, the merit of his blood, and the *freeness of* his grace. He prompts us to seek

a interest in Christ. He then
his claims, upon our persons
, and leads us to surrender
im, with, "What wilt thou
?" Enjoying peace through
desiring to be engaged in his
n find out our proper sphere
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eak to sinners. For him we
less and the widow, the sick
d. For him we circulate bi-
s, and religious tracts. For
ouses of prayer, and help by
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inisters. For him we deny
tify the deeds of the body,
ve souls from death. Not to
pplauded by our fellow-men,



admire his institutions and commands. Now, nothing will satisfy the loving heart, but the entire consecration of the person and talents to his service. To serve Jesus, and to serve Jesus only, is the deep and all conquering desire of the soul. He must be the MASTER. He must command and rule. Obedience is pleasure. To do the will of Jesus is a perfect treat. In any way to honour Jesus, is a source of happiness and satisfaction. His service is perfect freedom.

The service of Jesus is *honourable*. The servants of the crown, in our own country, consider it an honour to be selected by her Majesty, to be associated with her, and to serve her. But think, of being selected by Jesus, the King of kings, and Lord of lords, to be near his person, to form part of his court, and to serve him. If the queen of Sheba, felt constrained to say to Solomon, when she saw the splendour of his palace, and heard his wisdom, "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom:" how much more happy, and how much more honoured are the servants of the Lord Jesus? Yes, it is an honour, a high honour, to be permitted to serve our God and Saviour. Consider who he is, "the only begotten of the Father," "the brightness of his glory, and the express image o

ır Saviour," "God over all,
." To serve him, and to
ure love, is indeed honour.
what it introduces. It in-
the presence of the Father,
ith the Holy Spirit, it con-
innumerable company of
he spirits of just men made
vill at length, introduce us
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ld.

Jesus, is *happy* service. It
of the slave, but of the free
hireling, but of the loving
e happy, for it flows from
must be happy, for it leads
s performed in the strength
Jesus. It must be happy,



it be happy below, all imperfect as i
what must it be above? Ah! w
Tongue cannot tell. Heart cannot conc
But, all who serve Jesus out of love,
soon know; for they, who now serve hi
the streets and lanes of the city, or in
highways and hedges below; will be c
up to serve him day and night in his
ple, and so be forever with him. If we
out-door servants now, we shall be in-
servants soon; the service of the field,
be exchanged for the service of the i
sanctuary.

Beloved, *are you serving Christ?* Is J
your own beloved Master? If so, s
denied, it must be so, for he has said,
any man will come after me, let him
himself, and take up his cross and fo
me. For whosoever will save his life,
lose it; and whosoever will lose his lif
my sake shall find it." Jesus must t
fore be preferred to ease or pleasur
health or wealth, to honour or even lif
self. No one knows Jesus, as he shoul
known—loves Jesus, as he should be l
—esteems Jesus, as he should be estee
—or serves Jesus, as he should be serv
except he is ready to do any thing, o
any where for him—or even to lay dow
life for his sake. That must be a good
ter, who deserves that his servant sh
die for him; and that master is

vn his life for his master's sake;
ire all the true-hearted servants of
God. Their only fear is, lest if
trial, their faith should fail, and
age give away. Most heartily do
e strength, and seek grace, to die
Master, if he should require it at
ls.

serving Christ? Then take him
rvant of the Father, for your ex-
he says, "If any man serve me,
llow me." That is, let him take
example, imitate me, do as I have
le sought not his own glory, but
of the Father which sent him.
was to do the will of his Father,
ish his work. If he spake, he gave
to his Father's words. If he





says, "If any man serve me, him will my Father honour." It was an important question, once proposed by an eastern monarch, "What shall be done unto the man, whom the king delighteth to honour?" Haman could answer that. But what shall be done unto the man, whom the King of kings, delighteth to honour? Who can answer this question? No created intelligence can tell, what God has prepared; no created powers of description can set forth, what God will confer on the servants of his beloved Son. Let it suffice us for the present to know, that the Apostle has informed us, that "we shall be like him, for we shall see him as he is;" like Jesus, what can I desire beyond this!

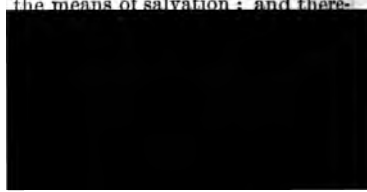
Captain of Israel's host, and guide
Of all who seek the land above,
Beneath thy shadow we abide,
The cloud of thy protecting love:
Our strength thy grace, our rule thy word,
Our end, the glory of the Lord.

By thy unerring Spirit led,
We shall not in the desert stray;
We shall not full direction need,
Or miss our providential way;
As far from danger as from fear,
While love, almighty love is near.

HOSEN TO SALVATION.

1 THES. ii. 13.

·od hath chosen his people in Christ,
.y asserted in his holy word. That
: them to salvation, is as clearly tes-
It is not therefore for us to cavil at
trine, but believe it, improve it, and
·mfort and encouragement from it.
e sinned. Every sinner deserves to
lie the second death. To prevent
od chose the greater part of the hu-
·e, to be his own people. His choice
, was an act of grace. He fixed sal-
ıs the end, and chose them to that.
·d on holiness as the intermediate,
·se them to that. He fixed on the
·ation of the Spirit, and belief of the
the means of salvation; and there-



flows from the m
eternal love of Go
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has chosen us to salvat

For the election of
Paul felt himself bound
God; and for the elect
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Lord. We are bound to
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we should never have ch
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such a marvellous expre
To choose us from other
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choose us to be the c

cial companions of Christ. O wondrous love! O amazing grace! More, it is such a merciful exercise of his sovereignty. Angels fell, and were all allowed to perish. Man fell, and the greatest portion of the fallen race were chosen to salvation before they fell. If left to themselves, all must have perished. But sovereignty interfered, and the greatest part are saved. Besides this, it is a source of blessing *to all*, of injury *to none*. None are the worse for God choosing his people in Christ, but all are the better. For the elect's sake, the days of earth's tribulation are shortened. For the elect's sake, innumerable mercies are showered down, and innumerable privileges are conferred on this poor fallen world. It does not prevent the salvation of one, but it

many are saved, who otherwise would have been lost, because they are chosen to salvation. If any one disposed to cavil reads these lines, to him I say, you may be saved *if you will*, but if you will not, do not find fault with God, because he chooses to save myriads of others, and just leaves you to your liberty, and allows you to do as you like. He never decreed to damn you as a creature, but only threatened to damn you as a sinner; nor yet to damn you as a sinner, except you refused to repent, rejected the Saviour, and chose death in the error of your way. Would you have God *force* you, treat you as if you were a *horse* or a MULE? If he offers to save you, and you refuse to be saved—if he opens the way of escape, and you refuse to walk in it—if he allows you to use your own will, pursue your own course, and have your own choice; while he warns, invites, and threatens you, on what ground, on what principle, can you find fault? Do you say, "Others are saved." True, but you would not be. Do you say, "God wrought for others." True, and he offered to do so for you. But you preferred sin, preferred being the servant of Satan, preferred having your own way, and now at least you ought quietly and patiently to suffer the due desert of your deeds, the result of your own deliberate choice.

Believer, the doctrine of election should *be preached* by us; should be believed

us both. It
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:o God, and are
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nces of election.
save them *from*
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rnally happy in
:sons are unholy
10 proof of their
ay talk. Paul
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the gospel came



the Lord, and that he hath from the
ning chosen us to salvation, through
fication of the Spirit, and belief of the
1 Thes. i. 2. 10. 2 Thes. i. 3: ii. 13.

How happy are we
Our election who see,
And venture, O Lord, for salvation on thee!
In Jesus approved,
Eternally loved,
Upheld by thy power we cannot be moved.

'Tis sweet to recline,
On the bosom divine,
And experience the comforts peculiar to thine:
While, born from above,
And upheld by thy love,
With singing and triumph to Zion we move.

Our seeking thy face
Was all of thy grace,
Thy mercy demands and shall have all the praise:
No sinner can be
Beforehand with thee,
My grace is preventing, almighty, and free.

Our Saviour and friend
His love shall extend;
Knew no beginning, and never shall end:
Whom once he receives
His Spirit ne'er leaves,
Never repents of the grace that he gives.

This proof we would give
That thee we receive;
Art precious alone to the souls that believe,
Be precious to us!
All besides is as dross,
Ed with thy love and the blood of thy c

CALLED OF GOD.

2 Thess. ii. 14.

As God hath chosen his people to salv
so he calls them by grace to the know
and enjoyment of that blessing. Ma
called by the gospel, who are not cho
salvation; but all who are chosen to
tion, are called by invincible
"Many are called, but few are ch
said Jesus. The call of God is a secr
traction. Our Lord testified, "No
can come to me, except the Father
hath sent me draw him." And Go
of his ancient people, "I have love
with an everlasting love, therefore
loving kindness have I drawn thee."
gospel is the instrument which Go
ploys, and by that instrument he dra
soul from sin to Jesus; from wor
grace; from the world to himself.
secret power exerted within him, th
finds that he can no longer live in si
dulge his evil passions, or enjoy the
as heretofore. He must retire to pr
read his Bible, and seek the salvation

soul. He wants rest, he sighs for rest, b no rest can he find until he finds it at th feet of Jesus.

This leads me to observe, that this call God is represented by *instruction*. Chri himself, referring to the Old Testament, sai "It is written in the prophets, they shall l all taught of God; every one therefore th hath heard and learned of the Father, comet unto me." The teaching of the Father ther fore, brings us to the Son, and we come to th Son, as sinners to be saved; as weary soul to find rest; and as wretched creatures, to b made holy and happy. All that come to Jesu thus, are sure of a kind reception, as it i written, "All that the Father giveth m shall come to me; and him that cometh will in no wise cast out." The coming sin ner then, is sure of a kind reception. Th inward teaching, not only enlightens, bu quickens; not only makes discoveries, bu imparts energy; consequently, divine teach ing never fails to accomplish its aim, whicl is to bring the soul to know God in Christ and to love, confide in, and obey him. S that while there is attraction and instruc tion, it is in order to *dedication*. All tha are called of God, become dedicated to God They consecrate themselves, body, soul, an spirit to his service. They wish to live fo him, to live like him, and to live for eve with him. If therefore we are called of God, we are drawn to him, we are taught

know him, and we heartily and unreservedly dedicate ourselves to him. Called of God, we call upon God. Drawn by God, we follow on to know God. Taught of God, we come to Jesus, obtain salvation, and then give up ourselves wholly to God.

The author of this call is God himself. He uses his word, he employs his ministers, but he works himself. There is a power apart from his word, there is a power superior to ministers, exerted, when a soul is brought to God. Man naturally runs from Christ, and says as Peter did once, "Depart from me, for I am a sinful man, O Lord." No unregenerate sinner can love holiness, or feel comfortable, or at home in the presence of the Holy One. There must therefore be a change of nature, producing a change of mind, which God alone can effect. Besides, it is a call from all old associations, connections, and employments; to the performance of new duties, and the enjoyment of new privileges; and no one but God has *authority* to call a man thus. As a creature, the Creator has; as a subject, the Monarch has; as a criminal, the Sovereign in the exercise of his clemency has. The potter has not more right to, or authority over, the clay taken from his own pits, than God has over us his dependent and sinful creatures. If he will, he may. Blessed be his name, he makes use of his authority to *accomplish* the purposes of his mercy! As

lone has the authority to call, so God has the *power* necessary to render the fficient. If God speaks only by his dence, or his word, or his minis- man is "like the deaf adder, that eth her ears, refusing to hear the of the charmer, charm he never so r." If he say, "Come with me," the is, "I will not." If he say, "Son, rk to-day in my vineyard," the reply l, "I will not." The soul therefore be made willing in the day of his ; and this willingness must be pro- without doing violence to man's na- or at all interfering with his respon- y, or accountability. To accomplish he wisdom, grace, and power of a e agent is required. God therefore, od alone, can effectually call the ; hence, the called are said to be l of God." to be "begotten again," "created anew in Jesus Christ," and "new creatures."

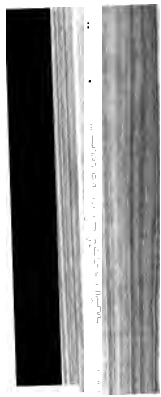
means usually employed by God is spel, which gospel is to be preached as a message from God, but it is only d to some. It invites all. It war- all to believe in Christ. Yea, it lays soul that hears it, under an obliga- do so, for "this is his commandment e should believe on the name of his esus Christ." It is therefore the duty h one that hears the gospel, to believe

to believe in the Lord
e known by that gospel
arranted, invited, yea,
eve, yet no one will;
t persuasive power of
d to do so. Paul may
s may persuade, but
o soul will be saved.
e Lord was with them,
ieved and turned to the
y preached alone, some
ed, and others expelled
asts. O the obstinacy
of the human heart;
bow to authority, nor
e will neither obey the
pardon and salvation
he gospel. If there-





s in us, and then we work. He
race, and we act as the result of
uth believed, is the means of our
n, as the Lord prayed, "Sanctify
gh thy truth, thy word is truth."
working with the truth, and by
purges, purifies, and sanctifies
d hath not called us to unclean-
o holiness." But the ultimate
calling is "to the obtaining of
f our Lord Jesus Christ." We
to obtain *glory*. In our *bodies*.
l be rendered if not absolutely
yet incapable of pain. For in
which we are to be introduced
ll be no more pain." O what
for those who are always suffer-
No more pain! Our bodies will
ptible, powerful, spiritual, and
so the Apostle testifies, con-
e state of the body at death, and
rrection. O blessed words! O
prospect! Hear, believe, and re-
t is sown in corruption, it is
corruption: it is sown in dishon-
ised in glory: it is sown in weak-
raised in power: it is sown a
dy, it is raised a spiritual
These poor, vile, diseased bodies
ill be made just like the pure,
ly body of Jesus. Yes, as the
esus is, at this moment, at the
of the Father, so will the bodies



...as the sun, in the ...
Father." We are called t
our *souls* too. Glorious
then shall we know even
known. Glorious purity t
we be without fault befo
God; without spot, or wri
thing.

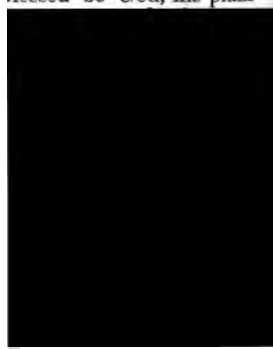
"O glorious hour! O ble
I shall be near, and like
And flesh and sin no mor
The sacred pleasures of t

We are called to obtain
Lord Jesus Christ." Th
procured to confer upon u
redound to his honour for
ence to which the Holy S

glory he *prayed* for, in that incomparable prayer: "Father, I will that they also, whom thou hast given me, be with me where I am; to behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." To be with him, to behold his glory, and to share in that glory, what blessedness is this! The glory which he *bestows*, and into which he will introduce all his people by-and-bye. "Then shall the king say to those on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Prepared for us from of old, we are preparing for it now, and when our preparation is complete, we shall be introduced to it. The glory which he himself *enjoys*. If we suffer with him, we shall be also glorified together. When Christ who is our life shall appear, then shall we also appear with him in glory. O height of blessedness, to enjoy the glory of Jesus! The head and the body, the bride and the bridegroom, sharing in the same splendour, and enjoying the same perfect happiness for ever. We are called to be a glory to our Lord Jesus Christ, now, by the holiness and usefulness of our lives, being ready to do or to suffer for him. In the end, when he shall come to be glorified in his saints, and admired in all them that believe. To be a glory to Jesus, unspeak-

we are called to glorify
a glory to Jesus both on
en, in time and eternity.
verlasting thanks, to free
election, and invincible
ing thanks to our gracious
!

ou among the called of
Have you heard the great
and followed him? Has
out of the world, and led
ck, and into his fold? Our
election, and our election
y, perseverance, and glori-
he did predestinate, them
nom he called them he also
om he justified, them he
Blessed be God, his plans





world without end." Who shall s
us from the love of God? I am pers
that neither death, nor life, nor ange
principalities, nor powers, nor thing
sent, nor things to come, nor height
depth, nor any other creature, shall be
to separate us from the love of God, w
is in Christ Jesus our Lord."

How vast the benefits divine,
Which we in Christ possess;
We're saved from guilt and every sin,
And called to holiness.

'Tis not for works which we have done,
Or shall hereafter do,
But he of his abounding love
Salvation does bestow.

The glory Lord from first to last,
Is due to thee alone;
Ought to ourselves we dare not take,
Or rob thee of thy crown.

Our glorious Surety undertook
Redemption's wondrous plan;
And grace was given us in him
Before the world began.

Not one of all thy chosen race,
But shall to heaven attain;
Partake on earth the purposed grace,
And then with Jesus reign.



We are sometimes a little at
if we are doing just the right
we are doing it at the right ti
it would not be possible to fin
that would apply to all subject
But I have met with one, in
question, which may prove of
ence to many things, and ver
sure if I had properly used it
prevented my doing many th
have had to regret after they h
It is this, in whatever engage
tion, "*How will this tell on e*

We have all to do with e
just before us. All that we
[illegible] way tells upon it. W



living here for a long time. Whereas we know not what a day may bring forth. We know not what shall be on the morrow. We may be within a step of death, and therefore within a step of eternity. We ought therefore to keep eternity always in view, and act in every place, as those who carry about with them a consciousness of their immortality, and who realise that for all they do, they must give an account to God. O the evils that would be prevented! O the sins that would be avoided, if we so lived, and daily asked ourselves the question, in reference to all our doings, "*How will this tell on eternity?*"

I am sadly afraid, that much that I have done, in the business, in the closet, in the family, in the world, and in the church of God, will tell unfavourably on eternity. I have sometimes done good with my tongue, but I have often done mischief. I have done some good with my pen, but I fear I have at times done harm instead of good. My influence has occasionally been beneficial, but, alas! it has often been injurious. When giving way to temper, when yielding to pride, when talking at random, when walking without respect to the rule, I have forgotten, or neglected to ask, "*How will this tell on eternity?*"

Reader, how do you feel on this point? I confess I do not feel clear, or comfortable

you not have prevented many
ou not have secured some good
ou have missed, if you had
ot before you the question,
s tell on eternity?"
st we may grieve, but it is
annot recall it, but how shall
? There may be a short future
t are not our days few? Shall
the way, whence we shall not
we not make the present and
portant? We may surely
ls, which may spring up, and
, when we are gone hence, and
en? If we can, *ought* we not?
ll we not? Yes, yes, let us de-
Lord's strength, and seeking
n, at present, and often in fu-



GOD IS LOVE.

THIS is a truth that cannot be learned from nature. For though there we see the bright, the beautiful, and the benevolent; we see also the dull, the dreary, and the terrible. If we see the smiles of infancy, we see also the wrinkles of age; if we hear the laugh of health, we hear also the groans of suffering. Walk through a large hospital, stand on the shore and witness a dreadful shipwreck, or read the horrible details of the ravages of plague, and famine, and who would from these conclude, that God is love. Neither creation nor providence without the Bible, would teach us this truth. It is God in Christ, that is love. Here he can speak the most loving words, and wear the most loving smiles. Here he is pure, unmixed, and infinite love; because in Christ, his justice has received satisfaction for man's sin, and his law has been magnified and made honourable. In Christ, God has to ask nothing of man, except that he yield to him his heart, for he has received all that as the moral Governor, and Judge of all, he could require. In Christ he asks us to be friends, beseeches us to be reconciled, offers us the richest, choicest, blessings, and rejoices to do us good.

ook at God in nature, and you see some-
g of his greatness, goodness, and power;
at him in providence, and you see some-
g of his beneficence, wisdom, and justice;
look at him in Jesus, and you see all his
ious perfections, and all his divine attri-
s,—but especially you see his LOVE.
e to sinners shines above every other per-
on of his nature, and sheds a glorious
e on them all. Love brought him into
st. Love prompted him to accept Christ
e sinner's substitute and sacrifice. Love
s us the invitation to come, and be par-
d, justified, sanctified, and saved. Love
es the promises of peace, provision, and
al life. Love calls to us as children to
n and enjoy a father's favour, receive a
r's blessing, and be made happy in our
r's presence. All that God does for us,
God in Christ, is in love, all he withholds



I will learn to know God in his l
Here is no terror to make me af
are no judgments to fill me with
Jesus, I see the Most High God,
of peace, speaking peace to comi
—as the God of patience, exercisin
toward weary saints—as the God
fort, comforting those who are cas
and as the God of all grace, giving
glory to all who apply in the name
O sweet and blessed representation
vah! How can I fear a God of love
can I be justified in complaining of
his dealings? All his thoughts are
thoughts; all his words, are loving
and all his works are loving works.
ing or witholding, he manifests his lo
afflicting or restoring, he alike displa
love. Every pain and every pleasure is
love. Every storm, and every sunbea
from love. The fruitful shower, and the
troying hurricane, are ruled and overr
by love, for the good of the believer in
sus. O my soul, never indulge a hard thou
of God. Never listen to Satan's insinuati
against God. Never judge of the Lor
ways by thy feelings, or by sense; but
lieve the testimony of his word, and rejo
in the well proved fact, that "GOD IS LOVE
Holy Spirit, give me clearer views of G
in Christ, help me so to believe, as alwa
to realize, let whatever will happen, or
my circumstances be what they may
"GOD IS LOVE!"

Slavish fear is forbidden to the L
ple. They are required to be hop
ageous, and confident. The Lord
side. The covenant secures all
interests. The Lord Jesus as thei
appears for them above. Yet th
times fear *men*. They fear great
crafty men, or cruel men; but th
that men and their works are in t
of the Lord. They fear *suffering*,
that their strength will fail, or thei
give way; but they forget the pro
thy days, so shall thy strength b
have they learned to reckon aright
would unite with Paul, whose suffe



nothing to fear. Therefore, our
Lord, bids us, "FEAR NOT," "
men, for I am with you, and no r
set on you to hurt you. Fear non
things which thou shalt suffer,
with thee, and will comfort thee
tribulations. Fear not death, for
thee, and will give thee the victo

But we are to fear God, the Lo
who rules all armies, and exercise
He is, in our minds, to be separa
creatures, and all idols; as inf
rior to them, and immeasureably
He is to be our fear, and he alc
only to fear offending him, or
loving heart. If we do so it w
ly study, our habitual aim to
We shall seek above every thi
our and glorify his dear nam
filial child-like fear, we fear (
vealed in Jesus, we need fea
Indeed it is wrong to do so.
the prophet, "*Let him be yo*
ers may fear men, you fear
may fear Satan, you have
Lord. Fear him, for he is
and deliver you. Fear hin
mised to aid you, and is fa
Fear him, for he is always
prayer of faith, and that n
ven at any moment, from
him, for he is always kin
will b

for he will guard, and take care of his
en, though they may be considered mean,
, or contemptible by man. "Fear not
t that kill the body, and after that have
ore that they can do. But fear him,
when he hath killed hath power to cast
hell; yea, I say unto you, fear him."
avish fear, in a Christian, is sinful; be-
e God prohibits it, and has taken away
al cause for it. Our God would have
alm and peaceful. Hence the sweet
ls of Jesus, "Let not your heart be trou-
, ye believe in God, believe also in me.
e I leave with you, my peace I give
you: not as the world giveth, give I
you; let not your heart be troubled,
ier let it be afraid." We ought there-
in this respect to differ from others.



did, and it will preserve us from sin
Nehemiah did, and it will teach us sel
nial; and as David did, and it will e
us to wait God's time for deliverance,
did. "In the fear of the Lord is strong
fidence, and his people have a place o
fuge." If we fear God, we are sure of
plies, for "there is no want to them
fear him." If we fear God we are su
a friend, for "the eyes of the Lord are
them that fear him, and his ears are op
their cry." If we fear God, all will be
for "I know that it shall be well with
that fear God, that fear before him."
us hear the conclusion of the whole m
fear God, and keep his commandments
this is the whole duty of man."

Emmanuel all things will impart,
That's for thy real good!
He gave his love, he gave his heart,
Thy Saviour gave his blood.

Doth losses grieve? since all is thine,
What loss can thee befall?
All things for good to thee combine,
Thy Saviour orders all.

When foes are mighty, many too,
Fear not, nor quit the field;
'Tis not with thee they have to do,
Thy Saviour is thy shield.

DESPISED OF GOD.

THERE is something very painful and unpleasant in being despised, especially being despised by the great and good. But what must it be to be despised of God? yet I read of the workers of iniquity that, "GOD HATH DESPISED THEM." Psal. liii. 5. Treated them as vile, loathsome, detestable. God hath rejected them. What a fearful thought this is, to be rejected of God—to be despised by a God of love, a God of justice, a God of infinite mercy. But there is something so vile in sin, it is so utterly loathsome in the sight of God, that he must detest it. And of course if a man prefers sin to holiness, and lives in the enjoyment and indulgence of it, God must despise him. The sinner's conduct is despicable in the sight of God, and if the conduct is despicable what must the person be from whom it proceeds? If therefore one living in sin, and loving sin, prays, attends public worship, or performs religious duties, the Lord must despise such services. Men may value them, and value themselves upon them, but they are despi*cable* in the sight of God.

Reader, have you ever seriously enquired, "*How do I appear in the sight of God?*"

Does God approve of me? Does he
Or, does he despise me? To ascer
you must look into your heart, and
your conduct. If you regard, or
of, iniquity in your heart, God can
prove of you. If you prefer and
sin in your life, God cannot but despi
However exalted your station in soc
however esteemed by your fellow-
however highly you may think of yo
God despises you. If a hypocrite, we
the mask of religion on Sundays, or o
rial occasions, and living in sin at
imes, God despises you. If a hea
rofessor, serving God with the lip, and
ardly observing religious ordinances,
our heart is not consecrated to the Sav
od despises you. If under a professi
ligion you practise deceit, indulge the
the flesh, or walk according to the c
his world, God despises you.
f God despise me —



ing despised of God. If you ha
of it now, for if God despise y
is coming, when no creature in
verse will treat you with respect
will be filled with fear and dr
clothed with shame and confusi
assembled world. While there
of escape is open, while mercy
tained, while pardon may be h
Lord, flee to Jesus, embrace
and obtain grace from God—th
thee to great honour, and at l
duce thee to joy, peace, and per
Neglect to do so, and you will c
self for ever.

Let me therefore beseech you
think, Oh! think, how terrible
be despised of God, despised of r

SAFETY AT NIGHT.

"I will both lay me down in peace, and sleep; for ou, Lord, only makest me to dwell in safety."—AL. iv. 8.

AFETY is of the Lord. It is not where we down, or how our habitation is secured, at makes us safe, but the presence and otection of our God. Every believer, erefore, by a solemn act of faith, in the ercise of prayer, should daily commit mself, and all he has, to the care and pro-ction of Almighty God, as his covenant od, and Father; and having done this, acefully and confidingly lay down on his llow. Faith should banish anxiety from e mind; the peace-speaking blood of Je-s, should calm and quiet the conscience; d the persuasion of a personal interest in sus, should produce sweet and hallowed mposure of spirit. David, though pursued y Saul, though obliged to sleep in the open ld, or in the cave of the rock, would yet down in peace, persuaded of safety, and was safe. Heavenly Father, give us the joyment of thy peace, and favour us with *sense* of thy presence, and protecting care; *at so*, though thieves may prowl aroun



sweetly, and rest securely ur
ing care. Help us to lay d
low to-night, so fully persua
to us, and so confident in th
not one anxious thought,
cogitation may exercise our
more save us from man, from
ments, from all evil, espec
selves. O Lord, we comm
tirely to thee, we leave o
hands, and believing that w
for protection, consolation a
from thee!

How safe and how happy are
Who on the good shepherd
He'll give them out strength
Their wants he will surely

THE LORD IS THY KEEPER.

PSAL. cxxi. 5.

JEHOVAH is the keeper of my soul,
He bears me up when waves of trouble roll;
His watchful eye is over me for good,
He guards from danger, and supplies with food.

The Saviour keeps me as his charge and care,
And when in danger bids me not to fear;
His interest in me, and his changeless love,
In various ways he daily makes me prove.

He lets me see the dangers of the way,
I feel my weakness, and it makes me pray—
I cry, "Uphold me by thy mighty power,
Defend and keep me in the trying hour."

He keeps me as the apple of the eye,
Preserves and screens me when the foe is nigh;
More than a mother's tenderest care displays,
And leads me in his wise and holy ways.

He watches constantly by night and day,
No foe can come and find my Lord away;
No miser ever watched his gold so well,
As Jesus does the brand he plucked from hell.

His angel guards encamp around to keep,
From present danger every chosen sheep;
And his own presence like a fiery flame,
Encircles all who trust in his great name.

Nor foes on earth, nor all the hosts of hell,
Can pass to injure souls thus guarded well;
For grace and providence alike engage,
To keep believers safe from age to age.

Their persons, life, and all the blessings given,
The joys of earth, and higher bliss of heaven,
Are kept as in a garrison secure,
And sealed by glorious grace for ever sure.

Preserved in Christ ere they were called to know,
Or taste the sweets that from redemption flow;
Kept till at length in God's appointed hour,
They feel the Spirit's new creating power.

Kept from the sin against the HolyGhost,
From all that ruins, not a soul is lost;
Hid in the hollow of Jehovah's hand,
Before his throne complete in Christ they stand.

Kept when at home, and kept no less abroad,
Kept when in sickness, and when health's restored,
Kept all through life, and each when dying prove,
The power and constancy of Jesus' love.

Then let my faith this glorious fact receive,
And in the comfort of it daily live,
That God my keeper is for ever nigh,
To guard, and guide, and every want supply.

Then, though an host encompass me around,
And enemies on every side abound,—
I'll boldly stand, and ask, "Whom shall I fear?
Since God, my keeper, is for ever near!"

My foes are only mighty at the best,
But Jesus is ALMIGHTY, here I rest;
Though mountains be removed, and oceans roar,
I'm safe in Jesus, and defy their power.

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